THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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MORAL PRINCIPLES AND POLITICS

In the progress of time the world is learning how politics can be spiritualized; this through the persistent efforts of India's great leader Gandhiji. His own colleagues and followers are developing an insight into the peculiar modes by which spiritual principles can be applied to mundane politics. Thus the latest developments in the Indian political struggle offered a very straightforward moral test to Britain, the issue being Freedom of Speech; Gandhiji explained the position of the Indian National Congress to the Viceroy in a long interview; in commenting on it Gandhiji remarked on the 3rd of October :—

"The Britisher is showing extraordinary bravery on the battle-field in a marvellous manner, but he lacks bravery to take risks in the moral domain. I often wonder whether the latter has any place in British politics."

Well may Gandhiji wonder! But is there any modern country where politics are founded upon or guided by moral principles? Is not the most pressing requirement of the world to-day a reformed socio-political order, the soul of which should be *moral* principles? International morality has been at a very low ebb for long years now; greed and ambition have been to the fore and exploitation of the poorer classes, smaller nations, and weaker continents has been systematically going on. Moral principles were set at naught immediately after the Armistice and even before the Peace Treaty was actually signed. Hitler would never have risen to power if France and Britain had observed moral principles in their dealings with Germany even after 1925. The League of Nations was run by Great Powers, victorious and proud, on methods the reverse of moral.

The one good thing that the war between Russia and Japan did was to show to the Occident that coloured peoples can also organize armies and navies and fight. The moral of the lesson was not learnt by the West. The war of 1914-1918 pointed out to the Orient that the fabric of the European civilization was shot through and through with diseases which ought to mark any social order as barbaric; the Orient saw this but was not wise enough to abandon the ways and the methods of the West.

From 1919 to 1939 many, and among them the best, of the Occidental thinkers pointed to the impending doom of European civilization, but political bosses did nothing and war came upon them ; it has already produced chaos and more confusion is sure to come, in which the very term "victory" is bound to assume a new meaning.

Japan's ambition and opportunism are likely to spread the ghastly carnage of war in Asia. Not that it has not been ghastly enough in China, but there is bound to be expansion of the battle front. That Japan will not win in Asia any more than Germany in Europe is clear ; but will Britain and the U.S.A. win the war in the sense of being able to dictate terms of peace ? And even if they do, will they use moral principles to establish a new world order ? The victors of 1918, among whom were the U.S.A. and Britain, signally failed to do this and we do not see signs of a change of heart in Britain who, with her back to the wall, is fighting a powerful enemy.

The Hindu (4th October) publishes extracts from a statement issued by the Union of Democratic Control which has won support from very well known publicists. It states that "real victory in the war is more than a matter of military success...If a good peace and a rational and stable world are to be forged from the wreckage which will be left by the war we must begin to think and plan for it now". But is the ordinary politician, Tory, Liberal or Labourite, capable of accepting a real moral basis for a new world order ? Unless a group of men and women seriously and sincerely consider the plans and the policy of Gandhiji or ideate along those lines, a fundamental change in their attitude and outlook will not take place. Thoughtful Westerners are convinced that exploitation of the weak by the powerful must stop, that, the world being one, injury inflicted upon any member of humanity must recoil on the race as a whole ; but even they need education in the moral principles which are to become the foundations of the new order. Is the next war to be between a Federation of Asiatic peoples and one of European peoples ?

Is it not a tragedy that so many among the educated in the Indian cities still are under the glamour of the delusion that light is going to come from the West ? If a new world order is to emerge for India she has to learn that belief in the superiority of Western civilization is a delusion and that what is really good in the West is not to be found in its organized churches, banks and trusts, or its political party organizations. In copying the West Japan has been courting her failure, and India must avoid taking the same treacherous road.

9th October, 1940.

KUAN YIN, THE GODDESS OF MERCY

[**Dr. Henry H. Hart** is Lecturer in Chinese Art and Culture at the University of California. He is the author of an interesting volume on the study of Chinese poetry, entitled *The Hundred Names*. He has published also several volumes of English translation in verse of Chinese poems. In this article he narrates the inspiring legend about the Chinese Goddess, the Mother of Compassion, whose story will appeal to all, but will bring a special message to those familiar with the following ancient Pledge :—

"Never will I seek nor receive private individual salvation. Never will I enter into final peace alone ; but forever and everywhere will I live and strive for the redemption of every creature throughout the world."—ED.]

The gods and goddesses of China are innumerable. The earth, the waters under the earth, and the heavens swarm with them. There are city gods, gods of the fields and of the trees and gods of every manifestation of nature, besides the many gods of the Taoists and of the Buddhists.

But of all the gods and goddesses of old China the one who is loved more than all, yes, even more than the great Lord Buddha himself, is Kuan Yin, the Goddess of Mercy. She is the gentle soul who looks down upon the world of men and stretches forth her hand to bring peace to their sorrowing hearts and relief to their pain-tortured bodies. To her the Chinese turn in times of trouble, and at her shrines more prayers are chanted, more incense is burned and more sacrifices are gratefully offered than at the altar of all the multitude of China's other deities together.

The story of this beloved goddess is one well worth telling, showing us as it does the gentler, kindlier side of the Chinese nature.

She is a strange combination of two beings from different parts of Asia. Tradition tells us in the dim mists of China's past there was worshipped a Mother-Goddess, who presided over the hearth and earth, and who brought children to mothers who turned to her for help. We know but little of this Goddess, except that the Chinese loved her and brought her prayers and sacrifices.

Then came Buddhism, travelling the long road by land and sea from far-away India. In caravans and junks came the story and the gospel of the great Buddha to the people of the Middle Kingdom. And with the worship of the Enlightened One, the Hindu priests brought the cult of Avalokitesvara, the Buddhist God of Mercy. In some strange way which has never been explained, the Hindu God of Mercy became the Goddess of Mercy in China, probably because the attributes of loving-kindness and gentleness of this deity of India were combined and confused with those of the older Chinese mother-goddesses, and from that far-away day, nearly two thousand years ago, the Chinese have cherished and revered their kindly Kuan Yin.

The old Chinese legend of her life of purity and holiness, and of her service to suffering mankind through the ages is a beautiful one.

In the reign of Ta Hao, of the Golden Heavenly Dynasty, there were born to P'o Chia, King of Hsing Lin, three daughters, the youngest of whom was named Miao Shan. Modest, beautiful,

gentle and obedient, she was loved by all who knew her. When she had arrived at woman's estate, and when the time was ripe for her to marry, she refused to accept a husband. She declared that she preferred to remain a virgin, to strive to attain perfection, and in the end to reach Buddhahood.

This decision was contrary to all Chinese family traditions. All arguments and threats were in vain, and finally her enraged father drove her from his palace. He forced her to live miserably in exile as a hermit, then later placed her in a nunnery, where she was treated as a slave. Her conduct there was so virtuous and self-sacrificing that the Lord of Heaven himself was touched by her grace and gentleness. He ordered the Spirit of the North Star and his angels to aid and watch over her. This act of the gods so infuriated the father that he ordered the nunnery with all its inhabitants to be burned to the ground. Miao Shan, the future Kuan Yin, seeing the flames, at once threw a drop of her holy blood into the sky. There it turned into a heavy rain, which forthwith descended and put out the fire.

Driven mad in his fury at his disobedient daughter, the King ordered her to be killed, and the executioner was summoned to behead the girl in a public square. As the headsman stepped forward to do his duty, suddenly the heavens were darkened, and the sunlight vanished from the face of the earth. The executioner struck at poor Miao Shan with his sword, but it broke in two. Then finally he strangled her with a silken cord. At the moment when her soul took its flight, a tiger leaped into the execution ground, seized her body and carried it off. Her soul, pure and unsullied, was carried off on a cloud to the eighteen infernal regions of Yen Wang, the King of Hell. But at her appearance Hell was suddenly transformed into a paradise of joy, and even the instruments of torture were changed into fragrant lotus blossoms. The King of the Infernal Regions was greatly disturbed. There was no more pain or suffering, and all the condemned souls were divinely happy. So Yen Wang, to preserve his kingdom, sent her soul back over the Nai-Ho Chao (the bridge over the Chinese River Styx) and caused it to re-enter her body by his magic.

Then the Buddha himself appeared in all his glory to the saintly maiden, and gave her a peach. "Take and eat of it," said the Lord of Heaven and Earth. "Never more will you feel hunger or thirst. Old age and death are powerless against you, and you will live forever." Thereupon she was transported on a lotus blossom across the waters of the sea to the little Island of P'u T'o, near Shanghai. This island is still the centre of her worship today. She lived there for years, doing works of mercy and ever growing in purity and holiness. One day a guardian spirit arrived with a divine decree, proclaiming that she had attained perfection. He summoned her to depart and take her abode in the Nirvana of perfect peace, the soul of the Universe.

Just as she was about to pass through the portals of Nirvana to take the reward of her life of saintliness and good deeds, she heard the far-away cry of a human soul in agony, calling upon her for relief. Whereupon, she renounced her well-earned eternal repose, and declared that for all ages to come she would devote herself to the relief of suffering humanity, to alleviate pain, to hearken to the sorrows of men, of women and

of children and gently to soothe and comfort them in their griefs and misfortunes in this vale of tears.

Thenceforth was Miao Shan enshrined in the temples and homes and hearts of her beloved Chinese people. Gratefully, joyfully, they gave her the holy name of "Kuan Yin"—she who hears and answers the cry of the sufferer, the grief-stricken, the childless, and the forsaken.

For the children of Han she is the idealization of womanhood, satisfying the universal craving for mother love.

Her statue is found everywhere in China, and no village is too small to have a tiny shrine to the Goddess of Mercy. She is usually dressed in flowing garments, with a hood that makes her look not unlike the portraits of Queen Victoria. She has in the centre of her forehead a third eye or jewel, an attribute of those who have attained perfection and Buddhahood. In her hand or at her side is a vase containing the dew or waters of mercy, with which she gently moistens the eyelids of the sufferer and brings him peace of mind and repose of body. In her arms she often cradles a tiny babe, not her own, as in representations of the Virgin Mary, but a gift which she bestows on childless mothers who sincerely pray to her for aid.

We often find her with a thousand eyes and a thousand hands, indicating that she can answer a thousand prayers at once. It is also a reminder to man that he should ever have a thousand eyes with which to seek out the places where his charity is needed, and a thousand hands with which to lavishly bestow loving-kindness upon his fellow-men in distress.

Kuan Yin is often modelled in beautiful porcelain, usually in pure white, for one of her best loved names is Pai I Shih,—The Great Teacher Robed in White.

"The men love her, the children adore her, and the women chant her prayers." She brings sons to anxious fathers. She is the patron saint of storm-tossed sailors. Where most of the other gods are feared, she is loved. Her face is as radiant as gold and as gentle as the moonbeam. If you mention her name in the midst of fire, the flames cannot burn; if tossed on the great storm-waves, call upon her and the tempest will be stilled. In battle her name makes weapons powerless. If thoughts of evil besiege you, she is at your side to purify your heart. Thoughts of her will dispel anger. She is the most beautiful being in the universe, and to compare a girl to Kuan Yin is to pay the highest compliment to her grace and loveliness. Chanting her praise and repeating her name brings endless merit. She can change her shape and visit throughout the world as she pleases, ever bent on errands of relief and of mercy.

So we leave the gentle Kuan Yin. Though only a legend to us, she is a beautiful reality to the Chinese, and her presence in the shrine of home and heart has made the Chinese a better, gentler, kindlier people. No religion has ever conceived of a saintlier woman, a more beautiful soul, or a personality more filled with that love which is divinity.

HENRY H. HART

DISTRIBUTION OF PROVINCES ON A LINGUISTIC BASIS

[A. S. Menon, B.A., of the Department of Economic Research, Madras University, contributes an article on a topic of current interest.—ED.]

The present war is absorbing all human interest in India as it does in every other country in the world, but instead of recognising in the death and devastation caused by this terrible expression of the Time Spirit the dawn of a new era of social and moral values, and devoting the opportunity to aiding the formation of new ideals, man's intelligence is directed to aggravating the confusion or is captivated by the apparent wisdom of a policy of "Wait and see". It is not the war, but the loss of this fine opportunity for improvement that is most tragic.

After more than fifty years of work of the Indian National Congress, Indian nationhood is still an idea on the lips of the political agitator, and not an emotion in the hearts of the people. The seeds of nationalism were sown, but neither was the soil properly ploughed nor were the seeds properly selected. It was not sought to organize a system of political life which would have touched the elemental factors in the existence of the masses with all the awakened civic consciousness of rights and responsibilities, the plea being that the masses in India were temperamentally conservative. Political agitation became a remunerative profession for the small educated classes who aspired only for better personal gains rather than for better results from the national point of view.

What one ought to find in India today is the joy of dawn and the preparation for the rising of the sun of freedom. If one party or community raises a discordant note, there is no reason that the others should do so. Independence, freedom and other such catchwords are on everybody's lips, but what actually exists in everybody's heart is a sickening greed for power and purse in the administration of the country for the furtherance of questionable ends. It is no use telling people that all desirable things will come when *Swaraj* comes; there are several desirable things which must precede the advent of *Swaraj*.

The seeds of freedom, independence and *Swaraj* and of all other such matters as relate to the improvement of the organic life of a nation must be sown in communities in which the fire of life still exists or can be kindled without difficulty, and the community in which such seeds are sown in India is the province. If the Indian Provinces in which Provincial Autonomy has been introduced as the first step in the direction of independence have any characteristic feature, it is that they are incapable of allowing any seed to grow in their soil. This was recognised by Indian public leaders as long ago as when the late Lokamanya Tilak expounded it before the Decentralisation Commission. The Indian National Congress, too, in recognition of this principle, demarcated provincial spheres for its work, on a linguistic basis. Public expectation that the Congress Ministries would sharply take up this question when they came into power was, however, defeated, because as soon as they came in they became seriously engaged in various major is-

sues such as prohibition and temple entry which were two great hindrances to the advent of *Swaraj* ! In the midst of the great war of *Swaraj* which Mr. Rajagopalachari, then Premier of Madras, fought against a few drunkards in Salem and against some temple trustees in Madras Presidency, he one day advised the legislature not to press the minor issue of a redistribution of the provinces on a linguistic basis as he thought such a redistribution would automatically come on the advent of independence.

The agitation against the partition of Bengal had its root in the language question ; Bihar was separated from Bengal on the same issue ; and quite recently the constitution of Orissa into a separate province was for the same reason. Throughout the whole of India, the boundaries of the provinces must undergo a thorough revision on a language basis, and this must take place as the first condition precedent to the re-introduction of Provincial Autonomy after the war. It was John Bright who first foreshadowed the political destiny of India in which the different provinces would ultimately form locally autonomous states with separate government, separate armies etc. Later on Sir Bompfylde Fuller, who was for some time Lieutenant-governor of Bengal, observed :—

" It would have been well for the country had its divisions into provinces for purposes of government followed the lines marked by race and language so as to reinforce the sympathy which arises from similarity, by feelings of pride in the local governments. The existing administrative divisions are so heterogeneous as to have a directly contrary effect."

In 1902 Lord Curzon recognised the same principle ; in 1911 Lord Hardinge favourably commented upon it in his famous despatch relating to the separation of Bihar from Bengal. The Montagu-Chelmsford Report, and later the Simon Commission and the Joint Parliamentary Committee admitted the validity of the claim, and the principle took shape both in the Montford Reforms of 1919 and in the Government of India Act of 1935. The present time is more opportune than any in the past, because the Secretary of State for India and some other members of the present British Cabinet are already wedded to this view. Mr. C. R. Atlee had given undue emphasis to this question in the course of an influentially signed draft which he presented to the Joint Parliamentary Committee. He said that even with the creation of the new provinces there was a strong case for reconsideration of provincial boundaries and recommended that the Indian Legislature should, as soon as possible after the coming into force of the new constitution, set up a Boundaries Commission to delimit the extent of the provinces and to decide if some should, for greater facility in working, be divided.

Language is a great force for socialisation, probably the greatest that exists. "He talks like us" is equivalent to saying " He is one of us ". No doubt there are those who argue that language by itself has not the power of founding a community or of maintaining one. Men first come together under the pressure of their natural needs, and only after these primitive, animal-like communities have been formed can language arise in an attempt at a spiritual transfusion and at the elevation of social existence. " Language ", as Vossler observes, " is neither root nor trunk, but flower and fruit of social life." But under existing conditions in India, with all the emotions

for social life dried up, the nearest approach to national sentiment springs only from language.

By the Indian Constitution Act of 1935 Provincial Autonomy was established in the eleven provinces of British India. Provincial Autonomy is a desirable political end for various reasons: it kills the idea of a centralized autocracy; it vests the authority of Government in a democratic constitution; and it provides for the development of what is politically conceived of as a "State" and all the benefits of citizenship accruing therefrom within a community more homogeneous than what is connoted by the term Indian Community, occupying the whole of India. These, however, are only ideals with which Provincial Autonomy has been inaugurated. They are bound to remain in the imperfectly realised ideal state, so long as the good seeds of democracy which the ideal of autonomy contains are sown in a soil from which the undesirable weeds of provincialism have not been properly ploughed out.

No democratic constitution can grow up in the existing type of provincial organisation which is one of the most undesirable legacies of British Autocracy in India, a lifeless and rhymeless group of revenue divisions which paid no attention to the growth or the sustenance of human life. "Provincial Autonomy" is hardly a healthy combination, the term "province" denoting something which is entirely different from, and opposed to, "autonomy" and is politically not very palatable. The Indian Provinces have the additional disadvantage of being mere accidental divisions of territory, formed out of no preconceived plan to improve the organic life of the masses.

"Province" is a term applied in ancient Rome to the sphere of duty assigned to one of the higher magistrates, the consuls and the prætors. Only those magistrates who had military power (*imperiam*) had a province. When the government of the conquered countries grew to be one of the most important duties of the higher magistrates, the term province, from designating the government of a conquered country as one particular duty of a Roman Magistrate, came to be used generally as a designation of the country itself. The Provinces paid tribute to Rome, for it was a recognised principle that they were the estates of the Roman people and were to be managed for its benefit. Hence agriculture and commerce were encouraged, settlements were made, roads and aqueducts were constructed; in fact, the Roman aimed at exploiting his empire by a system of prudent economy.

The term "province" as applied in India to a conquered territory over which a governor with imperial powers was appointed was quite appropriate at the time of British Conquest and had the same significance as a province under the Roman Empire, but its continuance under a democratic constitution is far from being wholesome or desirable. Probably in no free country except in republican China is the term used to express the idea of local government as opposed to the central. England is divided into administrative counties and county boroughs. For purposes of local government France and Italy are divided into departments, while in Germany the divisions are called states. The term "province" hardly conveys the idea contained in the term "state". In the future federal India, by whatever name the divisions may be called, they need not be known by the

name of provinces. We may, for that matter, safely follow the policy adopted in other federal constitutions, and call each of the federating units a "state" for all political purposes.

We have heard of the movement which led to the partition of Bengal ; it began in the most artless manner possible. In February, 1901, Sir Andrew Fraser who was then Chief Commissioner of the Central Provinces wrote a letter about the substitution of Hindi for Oriya as the language of the law courts of the District of Sambalpur, then under his control. In the course of his observations he appears to have casually suggested that if Oriya was to be the court language of Sambalpur, that district had better be joined to Orissa, and that this might be done either by placing Sambalpur under the control of the Bengal Government or by transferring the whole of Orissa from Bengal to the Central Provinces. Out of that casual suggestion the whole great controversy arose. For fourteen months the secretariats wrote about the proposal, built upon it and gradually evolved fresh schemes for the rearrangement of half the provinces of India. The map of Hindustan was drawn afresh by placid Members of Council, blissfully unconscious of the cyclone of popular wrath that was eventually to burst over their devoted heads, and one day the imposing file of papers came for the first time before the astonished vision of the Viceroy.

What Lord Curzon thought of these ingenuous deliberations was recorded in May 1902 in a half-humorous, half-angry note, which after his departure obtained in Calcutta a publicity for which it was never intended. Every word of that note is an emphasis on the departmentalism which characterised Indian administration in the first quarter of the century. Those were also days during which the administrative machinery organised itself under the supreme control and direction of the steel frame with no scrupulous regard for anything except for the collection of revenues. The formation, therefore, not only of the provinces, but also of the lesser subdivisions down to the smallest revenue units, the villages, was never inspired by any political imagination or statesmanship ; they are only the results of the map-drawing lessons of the civil servants who worked out the imperialistic ideas of exploitation of the provinces.

It is not a conscious effort based on sincerity of purpose or courage of conviction, but merely a blind operation of the element of chance or accident that actuates the working of the British Government in India so far as the direction and control of affairs relating to national development are concerned. That is the only manner in which we can explain the absence of any serious action even in such a matter as the redistribution of provinces on a linguistic basis, which official and non-official opinion are agreed would be in the best interests of India. It is also not possible to explain in any other way why there was so much indecent haste to impose provincial autonomy in the existing provinces which were admittedly ill-suited to the growth of autonomous institutions and for the redistribution of which there had been insistent demand at the Round Table Conference. What, after all, is the logic which found justification for the immediate separation of Orissa and did not find equal and simultaneous necessity for the recognition of the Andhra, Karnataka, Kerala and Tamil Nadu Provinces? It would

have been a matter of statesmanship to have appointed a Boundaries Commission soon after the Round Table Conference, for the purpose of defining the potential federal units.

There is no force in the argument that the overhead charges of constituting a new province were so heavy as to prevent the enforcement of the principle in several cases. We are committing a fundamental error of judgment when we refuse to think of a provincial administration except in terms of a Governor with a salary of Rs. 10,000, an executive council consisting of half-a-dozen members with a salary of Rs. 5,000, a High Court with a gross of judges at Rs. 4,000 each, and a large civil service whose salaries have been fixed since before they were born. Nothing can be more stupid, more unimaginative than this dull, dreary uniformity of arrangement in the art of administration. Let there be governors, executive councils and High Courts, but let the salaries be fixed according to the capacity of the provinces to pay. Unless these reasonable arrangements are agreed to and introduced in provincial administrations and unless provinces as units of the future federal government are rearranged on a linguistic basis, statesmanship, whether Indian or British, will be manifesting a deplorable lack of political imagination and of common-sense. I am often amused at the most comic aspect of the reference by Indian political leaders to the idea of India being a nation and to the efforts they are making towards the development of nationalism by the study of Hindi and similar trifling methods. I would seriously ask them, what is the glory in the development of such a national unification? Is there any nation in the world today which is free from war mania, and is not Indian nationalism going to follow the same track that is followed by the other national groups? America perhaps is the only country that is still keeping herself out of the trouble, although, left to himself, Roosevelt would have taken the hazardous and fatal step. But then, America is a country where the idea of nationalism is very loose; the various states which form the federal union are the Supreme Masters of the soil. American safety today lies, in other words, in the looseness of the national idea; her risk is in the positive presence of a national sentiment, however loose, contained in the federal union.

The task of British statesmanship and of Indian leadership is, therefore, quite clear. A unified India from the Himalayas to the Cape is unthinkable, unhistorical and impractical, while a federal union on the basis of the Government of India Act of 1935 is unscientific and chimerical. Self-determination must come from communities and provinces based on language, and the Indian nation must be a federal union of these provincial units, with so much of nationalism as is contained in the American sentiment which, according to Lord Bryce, objected to the inclusion of the word "nation" in the liturgy of the Church. May God help us with clear thinking and practical wisdom in Indian politics!

A. S. MENON

PEACE POSITIVE
OR A SPIRITUAL PEACE

[Walter Howgrave is an ardent believer in Creative Co-operation about which he writes in the following article.—ED.]

After the war there must be established a philosophical background for Civilization. The last war brought about chaos. Ideas became as chaotic as the tumble-down Law and Order which led to war again.

Creative Co-operation is the principle towards which all philosophies and creeds are unconsciously groping. The term "Co-operation" lost its meaning years ago, but the word is used just the same, although we are all well aware that Co-operation may be either amongst rascals for destructive purposes or amongst Mutualists for creative and beneficent purposes.

We have now to define what kind of Co-operation we must have. It must be creative and give an inkling of the Great Idea that lies behind it. Summarised, it is found in "Nature" as a universal factor or common denominator. Its manifestation is proved in the fact that everything in existence is giving out something.

Most people think that giving must be accompanied by taking, in other words, that taking is always a reaction to giving. This idea has to be corrected because what is happening in creation is that all the agencies are giving WITH one another; they are giving with one another for the great creative purpose of existence as well as for every little part of life and production. Every element, compound and living thing is a manifestation that we can see. We, with our great human power, can realise that which is beyond sight, and we call these other phases Automatism (almost the first visible indication of Life), Instinct, Intelligence, Intellect and Spirit. Every one of these phases, from the elemental to the spiritual, has the power to do this out-giving.

To take an example from the elements, we know that oxygen and hydrogen mutualise to create water. The term create is used because we have to implement the physicists' conception of chemical action and reaction by including the Creative act. Although oxygen and hydrogen become water, and the chemist and the man in the street generally think that it is man who causes them to become water, there is actually a moment outside any possible definition or realisation—a moment of creative action which causes two gases suddenly to become a liquid. That part is a creative act beyond human ability, and so it is throughout the whole of Nature; the creation of compounds from elements, the creation of organic matter from compounds, of living matter, instinct with that strange, yet-to-be-defined Life, from organic compounds, consummated in every case by new creative acts which appear as impossible bridges between two consecutive phases of existence.

As we go up the scale of the phases of Existence we enter the psychic or that which is beyond vision, that is, Life which includes always Instinct and the higher qualities mentioned above. Without entering into the psychological values

of these divisions of what we know without being able to see, we can comprehend that the whole of the universe is built up on these lines, first by drawing agencies into mutualism with one another, into giving with one another, and by that means causing the creation of something new. As the elements mutualise to create compounds, so the *automata* mutualise to create that higher manifestation we call Instinct ; and Instinct with Instinct creates Intelligence, Intelligence with Intelligence creates Intellect, and Intellect with Intellect creates at least the " sense " of the spiritual or what is known as Spirit and which can be manifested as the Spirit of Giving in all living things.

One point now flashes into the mind as inspirational enlightenment — that everything in the universe is doing the same thing. Everything in the universe is giving out ; that being the case, it is obvious that to talk about the struggle for existence in universal terms is absurd.

We go another step and find that the idea of opposition is equally outside common reason, for everything is doing the same thing. One part cannot possibly be the opposite of another. They may be different from one another, but to say that they are opposite or to imagine any kind of opposite is simply to ignore reason. Having arrived at these rather startling new observations, we feel as if cobwebs had suddenly been removed from our brains, enabling us to see quite clearly. One of the thickest cobwebs is the belief that there are opposites here on the earth ; people go so far as to believe that the absence of anything is the opposite of it. They would stare rather vacantly at you if you suggested that a flower vase had an opposite or that there was an opposite to the space of a room, or the opposite to a fire, or to anything else that could either be seen or thought of abstractly. Yet these people say and fully believe that darkness is the opposite of light. It has to be put to them this way : first, you have light. You deduct it by putting it out and leaving the total absence of light which is called darkness. The opposite of light could be only some kind of strangeness which, if put against light, would cause both that strangeness and light to disappear ; then each would be the opposite of the other.

So it goes on—mental confusion. All this negates ideas, so Negation, as the germ of the world's mental disease, has to be wiped out in order to cure the worst manifestations of that disease which, progressing unchecked, creates war.

We are now coming nearer to the constructive part of a mutualistic state. We know that policies, economics, creeds, activities of every description, must at least tend towards an augmentation of the Giving-power of the human race. Contributory to this, the human race has to do its best to draw from those other agencies over which it has control the just amount of Giving-power available for the race, for Man is the highest creation of which we know on this earth and possesses consequently the creative Giving-power in its widest scope. From this it is evident that the concept of a state must rigidly adhere to the law that those with the greatest Giving-power of their own shall control all the Giving-power at their disposal, whether it be that of human beings or of things.

Here is the manifest method of developing the highest form of civilization and of classifying the human race on the same principles as biological classification, that is, by their inherent Giving-

power, by what may be expected of them in accordance with their appearance, their capacity and their actual performance. From this a great social law emerges: that to him of the highest Giving-power should be given the greatest wealth, because he could best use it for the welfare of all people. The greatest crime, therefore—indeed, the only crime—is theft of Giving-power; the transfer, by force or otherwise, of the Giving-power of those highly qualified to use it to those with such deficiencies that they waste it, as one might waste a sharpened razor to cut a piece of wood.

The state where every person's first thought is to give to somebody else, only in order to benefit that person and without any thought of self-gain, is, indeed, a very far-off goal. "Human Nature" puts the drag on the wheel of any kind of progress in that direction, using the expression "Human Nature" in the usual sense of the worst part of it. Some ideal must therefore be set up at which mankind can aim, as men approach which they may feel that they are getting nearer to that state called Heaven. Heaven may be thought of as that enlightened Intellect, that closeness of Soul to the Spirit of Giving which manifests itself on this Earth in human life in love, in delight in one another, in the love of beauty and, finally, in the love of worshipful service.

This is the "MORAL REFORTIFICATION" (rather than "re-armament") which must inspire the whole progress of human existence throughout the world.

WALTER HOWGRAVE

NATIONAL PRAYER

An amusing echo of the National Day of Prayer, discussed in these columns in our June issue, appeared in the "London Diary" of "Critic". In *The New Statesman and Nation* for 1st June he had the temerity to mention that the surrender of Leopold had followed the nation-wide prayers for the Allies' victory. A correspondent retorted that he had not waited long enough: "It was the miraculous deliverance of the B.E.F. that answered prayer"! "Critic" gave on June 8th his own considered views on prayer which he regards as a potentially great psychological force.

> It is a deliberate act of consecration which sets the will and clarifies the imagination of those who pray. Therefore those who pray sincerely often have a personal power denied to those who do not. If prayers are answered that is because some of those who pray know better what they want and seek it more consistently and powerfully than those who allow their desires to be conflicting and desultory. But to suggest that there is a Providence which will save British soldiers from German guns because prayers are offered for them, and reject the equally sincere prayers for German soldiers seems to me an unchristian conception.

Not only unchristian: illogical and wicked. Intense prayer does develop will and bring results, by a process not understood and therefore dangerous. There is true prayer, the contemplation of the philosopher, the communing of the personal man with the divine spirit of which his body is the temple and, in rare cases, the mingling of one's higher soul with the universal essence, but prayer for the destruction of one's enemies is sorcery, pure and simple, and even ordinary petitionary prayer kills self-reliance and increases selfishness and egotism.

BHARTRHARI: A GREAT POST-UPANISHADIC INTUITIONIST

[K. Madhava Krishna Sarma, research assistant at the Adyar Library, has made a special study of the *Vākyapadīya* and gives in this article his translation of a portion of the first Kanda.—ED.]

At a time when the orthodox Vedic faith had been shaken to its foundations by the rigorous logic of the Buddhists, when the domain of the revealed dogma was overrun by scepticism, intuition having trembled before intellect, there rose on the horizon of Indian philosophical thought Bhartṛhari, a great post-Upanishadic intuitionist, a most able champion of the authority of scripture and a most uncompromising critic of *Anumana* (inference).

His *magnum opus*, the *Vākyapadīya*, is the fountain-head wherefrom almost every later writer, friendly or hostile, has drawn his inspiration. Though one of the most important of the available records of the development of Indian philosophical thought between the Upanishads and Sankara, the work has not hitherto been appreciated adequately by modern historians of Indian philosophy. What is even more unfortunate is that Bhartṛhari, to whom scripture and intuition are the authorities *par excellence*, should be regarded by some as a Buddhist.

Though mainly a work on Sabdaic Absolutism, the *Vākyapadīya* contains also discussions of various important philosophical topics. Its first (the Brahma) Kanda, a translation from which is given below, expresses the view that in matters spiritual, logical arguments are incompetent to lead us to the truth and that scripture and intuition alone are competent :—

" Dharma, *i.e.*, the means to the attainment of the *summum bonum* of life, cannot be determined by logical arguments unsupported by scripture, *i.e.*, by the *Vedas* ; even the knowledge of supersensible things, possessed by the sages, is derived from scripture. (30)

" The paths leading to the knowledge of Dharma, *i.e.*, the *Vedas, Smṛtis* etc., are of unbroken continuity (their authority never having been questioned by Sishtas) and fixed ; as they have been universally established, none can oppose them on the strength of logical arguments. (31)

" The establishment of *Bhavas* (things) through inference is difficult when the *Saktis* (powers, *i.e.*, the characteristics of things) are differentiated by *Avastha, Desa* and *Kala*. Further, the Sakti which a Bhava is known to possess is annulled when that Bhava comes into contact with another particular one. For instance, the Sakti of fire is to burn ; and if Bhava and Sakti were inseparable, the presence of one would lead to the inference of the other ; but this is not so : they are separable as, *e.g.*, when a *Mani* (a magic stone) is brought into contact with fire, the latter loses its *Dahasakti* (its power to burn). (32-3)

" An object inferred with care one way by some well-versed in inference, is inferred in quite another by others who are more competent. Hence inference as a means of knowledge is always of relative validity and unreliable especially when

it operates in supernormal matters. (34)

"As the knowledge of the form, etc., of precious stones, indescribable to others, is acquired by those who possess it, through constant application only, and is not inferential, so is the *Arshajnana* (the intuition of the sages), indefinable in empirical terms, the result of constant meditation. (35)

"The supernatural powers of Pitṛs, Rakshsas and Pretas born of Karma, *i.e.*, of the *Adrshta* acquired through the performance of action, are indeed known to be beyond both perception and inference: the possibility of a knowledge of supersensible things through intuition need not therefore be doubted. (36)

"To those who have light manifested to them and who are of undisturbed minds, the knowledge of the past and the future does not differ from perception: intuition is therefore supertemporal. (37)

"The counsel of those who through *Arshacakshus* (the eye of the sage) perceive Bhavas supersensible and unknowable otherwise, is not contradicted by logical arguments. (38)

"Him who no more doubts the validity of *Yogidarsana* (the seeing of the sages) than that of his own perception, him, how can another depending on logic turn away? (39)

"As the only means of deciding what is *Punya* and what is *Papa*, the value of scripture is the same to all men down to the Chandala. (40)

"*Agama* (scripture), like one's own consciousness, is of unbroken continuity and is self-evident; one who follows it is not turned back by arguments based on inference. (41)

"Like a blind man running on a precipice, inferring his way by touch, one who in supernormal matters relies on his own logic, easily meets with a fall," (42)

K. MADHAVA KRISHNA SARMA

MAPS OF THE MIND

Whether psychology as "the positive science of experience and behaviour" is now heading in directions along which it is likely to benefit humanity is a question raised by Prof. T. H. Pear in the last *Bulletin of the John Rylands Library, Manchester.*

In the growing up of "non-human types of psychology", which allow him to base his calculations wholly on replies filled in by his agents on printed forms, Professor Pear sees a danger of the psychologist's drawing "misleading maps of the mind".

On the other hand, when there is direct contact the psychologists' own attitudes inevitably condition the reliability of their judgment. The psychologist's personal reactions and criteria of judgment are not easily measurable, but

> a judgment about personality may tell us much about the judge as well as about the person judged, especially in a socially stratified country, or in one where racial or colour prejudices are powerful and widespread.

Psychologists, he claims, are discussing sensation, perception, thinking, behaviour and skill and the application of results in these fields to practical questions of industry, education and medicine, in preference to studying such as practically important questions as the mutual impacts of personalities, the influence of single personalities upon nations, the nature of attractive and repellent traits, the influence of films and radio, the bases of prejudice, etc. Especially, Professor Pear urges:—

> The stupidity and wickedness of civilized people most urgently need investigation.... The most urgent problem for psychology, however, is to understand how men get on with each other. For even to-day there are millions of friendly people left in the world.

PREPARATION FOR CITIZENSHIP

III.—DUTY OF THE STATE TO THE CITIZEN

[This is the stenographic report of the third and last of a series of Mysore University Extension Lectures by Sophia Wadia. Professor C. R. Narayana Rao presided.—ED.]

Friends,

In our first study, "Democracy, A Spiritual Principle", we saw the basis of unity and of brotherhood on which the Temple of Democracy should be erected. Unless that Temple has for its foundation the Fraternity of the Spirit, the Goddess of Liberty will not come to dwell in the shrine. Yesterday we looked at the contribution which the individual citizen has to make to the creation and the sustenance of real Democracy. We saw that Democracy is *Svaraj* and *Svaraj* is *Dharma-Raj*. In both these studies we rejected the extreme views—one, that the citizen exists for the State and the other, that the State has no claims on its citizens. We saw the middle path to be that in which the human Soul should look upon the State as a training-ground for his evolution and the central method of that evolution to be the spiritual service of Democracy in the State. To-day we are going to continue our study from the point of view of the contribution which the State, as an institution, should make to maintain the high level of Spiritual Democracy.

There are in the *Mahābhārata* a few sentences uttered by the great Master Krishna in which the very kernel of the teaching I want to stress is given. In the *Udyoga-Parvan* is the stirring narrative of Krishna going to the Court of Dhritarashtra, to try to avert, even at the eleventh hour, the carnage of war. In more than one speech, logical, eloquent, inspiring, Krishna expostulates with the evil Duryodhana, and fails. His next step is to try to bring the blind King Dhritarashtra to some sense of justice and, after citing some historical precedents, he utters these remarkable words :—

> "Binding in the same way Duryodhana, and Karna, and Sakumi, the Son of Suvala, and Dushasana, make them over to the Pandavas! For the sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. Lastly, for the sake of one's Self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pandavas! O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account."

Now, herein is one statement which may puzzle people. That the lesser should be sacrificed in the interests of the greater, that the portion should be sacrificed in the interests of the whole, is easily understood. But what is the meaning of this, "Lastly, for the sake of one's Self, the whole earth may be sacrificed"? This sounds topsyturvy; but it is not so. The Spiritual Self of man has for its kingdom the universe. Recall that yesterday we saw how the man of spiritual attainment is described in the *Upanishads* as having gained *Svaraj*. The man of spiritual insight is able to say, as Thomas Paine said, "My country is the world, and my religion is to do good." The very essence of Democracy is the greatest good of the largest number. The State as a training-ground for human evolution must be a

spiritual democracy in which protection has to be afforded the weak against any and every kind of tyranny.

In this noble and sage advice of Shri Krishna we come upon these principles : first, evil, however powerful, even if it is found in the royal household, should not go unchecked ; secondly, effort should be made to *educate* the evil-doer so that he may get over his evil ; but, if he fails to come to reason, others must be protected and to that end the evil-doer, in his own interest as well as in that of others, should be put out of action. Thirdly, we come upon a very important item, about the State ; the spiritual view-point reveals that the institution of the State has two aspects—internal and external. For example, a village is a State, a city is a State, but the province is a larger State in which the village and the city are contained. Beyond the Province-State is the Country-State. But beyond the Country-State is the World-State. Spiritual Democracy recognizes the world and the good of the world and if necessary sacrifices the country for the good of the world, as the village is sacrificed for the good of a country. This does not mean injustice to the smaller unit, but the training in Democracy which is Spiritual. After all, is not the world of to-day suffering from a non-recognition of this principle on the part of more than one mighty kingdom? But let us not go into international politics! The ancient doctrines of social order, ever expanding, give us this view very clearly : the function of any State or any government is twofold ; the establishment of Dharma—Order—in two main departments at home and abroad. Within the territory of the State there must be order—a cosmos, not a chaos,—but that order or cosmos must not be the cause of producing chaos outside. This brings us to the doctrine that Justice and Sacrifice should go together ; nay more, that Justice and Sacrifice are but two aspects of one divine spiritual quality : Justice to oneself must be a figure in the reckoning when we are sacrificing that self ; on the other hand, we must be just in demanding sacrifices from others ; the attitude " my country, right or wrong " is a destructive doctrine in politics and entirely false as a spiritual principle.

Now consider this dual function of the State : establishment of Order within the State, but without causing any disturbance to the larger unit. We in India must cultivate this ideal and spread it abroad as our message. What ideal? That we recognize the World-State of which India is but a part. In managing our affairs in our own country we will not forget the fact that just as Bangalore owes its duty to the province, and the State of Mysore to India, so also India has her obligations—duties and not only rights—in the wider polity. This is the ideal ; practical men may and will find numerous difficulties in upholding the doctrine in day-to-day affairs ; but the ideal has to be worked for here, as in other walks of life. This may sound impractical idealism, but in the long run it will prove to be highly practical politics.

A philosophy of this kind of social order is to be found in our *Dharma Shāstras*. There are principles to be applied with such modifications as our times and circumstances indicate. The ancient codes are related to the ancient philosophy of life. *Manu Smṛti* or *Manava-Dharma-Shāstra* sounds almost ridiculous in some of the rigid injunctions given if these are divorced from philosophical, moral and psychological propositions. What the chief principles are

we shall see in a moment : the foundation of the State is, according to these ancient codes, the pattern of the Family. The World-State is the Human Family—a joint-family system, if you please, and each country, as each part in each country, is related to the larger unit and to the whole of that Human Family. Already, yesterday and the day before, we saw how differences of capacity and of character can and should be utilized by the individual. To-day we do recognize that each one of us has obligations to our parents, to our children and to our partner—husband or wife ; good householders recognize their obligation to their employees ; but the spirit of the family stops its beneficent function there. In olden days our Great Gurus and Divine Rulers taught the application of the family-spirit to the human race. Have you considered the idea that our fast-disappearing joint-family system is in itself but a fragmentary remnant of the divine institution of the World-Family, the Human Family ? Once the Race spoke but One Language and lived out but One Religion. The State as a family has obligations to the citizen—the obligations of protection, of education, of giving opportunity to each for Right Livelihood, *Sammajivo*, so that the citizen is enabled to do his duty, as we saw yesterday.

There is much talk of a Federated India : political and economic factors are being considered, but there are moral and philosophic aspects which are mostly neglected. But national politics no more than international politics must tempt us away from our study. The Federated India must be One Family—united, harmonious, whole, part of the great World-Family.

And now turn to those philosophical and mystical doctrines without an appreciation of which the Family State is an impossibility. What are these propositions ? I hope you will not be shocked at the seemingly grotesque other-worldliness and impracticality of the principles I am going to name ! They are three in number : The first is, the State must learn to take cognisance of the Human Individual as an Immortal Soul. The second is the fact that that Immortal Soul is growing, is unfolding through the process of Reincarnation—each citizen in the State is there on a pilgrimage, to worship and to derive the benefit of worship, to serve the State and to get from it spiritual and intellectual beneficence. Third, this process of give and take, of service rendered and benefits received and growth of Soul attained, is not a haphazard process, is not accidental, but is according to the Moral Law which works within man as it functions in the starry firmament. This Moral Law was and is known as the Law of Karma, Causation—much misunderstood as fatalism, while it is the Law of Action and Exertion. The progression and the perfecting of the individual takes place according to Law—just, mathematically accurate, and with which Law the State itself has to reckon !

Now, all that I have been saying is so foreign to modern politics, so out of the usual, that it must sound almost bizarre to politicians and to would-be politicians. Let me turn, therefore, to some practical applications. Take the doctrine of Reincarnation—successive lives on earth—and see if it is not practical and useful to possess a knowledge of it for the purpose of building up an ideal State of Spiritual Democracy. This second of the three principles contains the basis of the other two : if there

were no human Soul in the process of growth, there naturally would not be the process known as Reincarnation. And the way or the method by which the past and the future are connected in the present life implies the working of the Law of Karma, of Exertion. As we saw on the first day, differences, inequalities —of capacity, of character, even of bodily health—are a very fundamental problem for any and every State. The problem of education contains its own problem—of defective children on the one hand, of infant prodigies on the other. Then the Health Department of any State meets the problem of inequalities —from congenital idiots to neurotics. While all governments are trying to remedy the evils which are upon them, no one seems to ask the why of the problem. Heredity entirely fails to throw light on the causal aspect. Nothing explains the differences save successful or unsuccessful action in the past, producing success or failure in the present. Let us apply Reincarnation in two spheres —the school and the jail.

Everyone agrees that each boy or girl has his or her inherent capacity ; that each is born with characteristics, many of which often are not related to the capacity and the character of the parents or grandparents. Suppose that it is recognized that each boy, each girl, is a Soul with past experiences and that that Soul brings with it its own seeds from past seasons of action : our whole system of Education will undergo a mighty change for the better. Education will then become a real drawing out from within and not only an imposition of facts and figures necessary to pass periodic examinations, facts and figures mostly unrelated to the needs and the circumstances of all pupils. Discipline —now enforced on children with the help of the cane on the one hand, or not enforced at all by foolish educationists on the other—will be revised and a proper system of self-discipline and of self-education will come into vogue. I could keep you here a whole hour and more expounding this theme ; but that is not the subject of our study. One thing must be said before we leave this point : do not look upon the Occidental methods of education, where every boy at school is expected to become a bully, and where other un-Aryan ideas are present, as suitable for our India. Let our Indian boys and girls be educated to be Aryan, Noble. Let them become noble gentlemen and gentlewomen—not be turned into gentlemen such as we know hailing from the West !

Turn for a moment to the treatment of criminals and consider the reform of prisons and of jails. Criminals are also human Souls, badly educated in the past, in whom small vices have grown to large proportions, and who have been attracted to families and to countries and to States suitable for their viciousness to work itself out. These unfortunate Souls are our brothers and the duty of the State is to educate them, not only for the future years of this life, but for future lives to come.

Similarly, Reincarnation applied to lunatic asylums and to other governmental institutions will transform them beyond recognition from their existing condition, and in every instance the change will be for the better.

But turn to the third principle I named ; let us consider for a few moments the concept of Moral Law as expounded in our ancient texts. This Law is called Karma—the Law of Action which produces reaction, which reaction

in its turn becomes a cause for further action. As we already pointed out, Karma is very wrongly mistaken for fatalism; it is not fatalism. Karma may be described as Perpetual Motion in the moral and in the intellectual world and that Motion envelopes all things, all men, all governments, and, please note, all officials of governments! In the human kingdom this Law may be defined as the Law of Exertion—exertion to overcome evil; exertion to do good; exertion to progress, exertion to serve others; and so on. If State improvement depended on the Will of God, we might as well say good-bye to all improvement!

There is one aspect of this Law which is appropriate for us to consider in our study. Look at the ancient concept of the King. In ancient days the King was not only a nominal figurehead, but a responsible official, the highest official, hence the highest servant of the State. Not only the Chinese Confucius took the view of the Ruler's personal responsibility, but Ali, the son-in-law of the Arabian Prophet, has said: "It is right that the King should govern himself before governing his subjects." The same idea, but put in a more positive and constructive way, emerges in the ancient Indian concept: *Dharma* and *Danda*, the symbol of *Dharma; Dharma* ruled the monarch and enabled him to use his *Danda*, his sceptre. And if the monarch disregarded *Dharma*? The *Danda* was taken away from him. Do not fancy that in ancient India democratic institutions were unknown. There were *Sabbha* and *Samiti*, and do you know what they are called? "The twin creations of Prajapati." Kalidas in his *Raghuvamsa* says:—"*Rājā prajā ranjana labdha varnah.*" (The King gets his character of kingliness by pleasing his subjects.)

Teach every boy, every girl, every householder, that Karma means that man is the maker of his own destiny, the shaper of his own life, the creator of his own circumstances, and you will not only produce happiness and contentment in their lives, but also energy, *Virya*, the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial. The State suffers from the apathy, the *tamo-guna*, of the citizen; it is because the State itself does not recognize the very soul of right exertion. The administration's first duty is to inculcate the spirit of action and exertion on behalf of the State, and that cannot be done unless the citizens are made to see that the State belongs to them. The State does not belong to the King; India does not belong to the Viceroy or even to the Legislatures. India belongs to the Indians; and unless that truth becomes an energizing force the real dawn of *Svaraj* will not be.

This doctrine of Karma, right action in the present to overcome past errors, to build future happiness and order, is a very powerful and potent doctrine. It cannot be too often reiterated that we in India suffer from a mistaken view of Karma. It is said sometimes that Providence sent the British to India. Humbug! No Providence sent them here; our own folly and stupidity and unrighteousness attracted Robert Clive and Warren Hastings to our soil. Let us get rid of that effeminate doctrine of fatalism. Let us act, let us perform Karma, overcome our past follies and develop from within ourselves the strength and the stamina to grow into glory and power—spiritual glory and

spiritual power.

We have in India a noble example in Asoka, the Beloved of his People. Look at his personal life : what an inspiration it is to learn that a man of errors, full of obstinacy and of pride and of cruelty, who shed much blood in many wars, should have developed the perception to conquer himself sufficiently to achieve what he achieved. "He who conquers himself is greater than the conqueror of worlds." Look at his internal State policy—the enlightened service he rendered to his people, treating them as a loving father treats his children, looking after their bodies as well as their minds, caring for their moral uplift as much as for their spiritual enlightenment. And examine his foreign policy—how he successfully endeavoured to control warfare outside of his kingdom, not only by setting the noble example of not attacking others, but also by his constructive statesmanship. Listen to this piece of pure, spiritual diplomacy, in which the foreign policy of Asoka is embodied. It is an extract from a Kalinga Edict :—

"It might occur to the unconquered borderers to ask : 'What does the king desire with regard to us?'

"This alone is my desire with regard to the borderers, that they may understand that the king desires this, that they should be free from fear of me, but should trust in me ; that they would receive from me only happiness and not sorrow ; that they should further understand this, that the king will tolerate in them what can be tolerated ; that they may be persuaded by me to practise *Dharma* or morality ; and that they may gain both this world and the next."

In another Edict Asoka says :—

"To-day, in consequence of the practice of morality by His Sacred and Gracious Majesty the King, the sound of the war drum has become the call not to arms but to *Dharma*."

Every historian worth his title has recognized Asoka as a most successful Empire-Builder ; we must add that his success was due to his spirituality. Asoka followed the wise precept of our Lord Buddha :—

Let each man make of himself that which he instructs others to be. Himself well controlled, he may control others.

Yes, Asoka was but the fair fruit which grew on the tree of wisdom which we revere as Buddha. But the great Buddha Himself, the Kshatriya Prince who exchanged the Sceptre of Royalty for the Begging-Bowl of the Sannyasi, spoke but the Ancient Message of His Illustrious Predecessors—of Krishna, of Rama and of Those who taught and ruled before Them in this Imperishable Sacred Land of the Nobles, the Aryans.

But we must close. Once again here in India, Āryāvarta, there must arise the spiritual builders of spiritual Democracy. But Nature grows nothing by accident and haphazardly. The harvest is the result of the sowing, and rain itself, which the fields need, comes from sacrifice, *yajña*, says the *Gita*. We, the sons and the daughters of India, are builders of our government to-day, are creators of our State to-morrow. We must learn to sacrifice intelligently, to ideate correctly, to build after the Heavenly Pattern. We have guidance for our work not only in our ancient texts and in our glorious philosophy, but in the very air we breathe, in the very earth we walk on, in the very water we drink. The air we breathe is the same air that our ancient citizens, always in their millions, breathed, and that same air ought to give us the vitality, the energy, the *prāna*, which made them happy in their nobility, prosperous in their labour. Heavenly Gunga and Jamuna which assuaged the thirst of our spiritual rulers in the past will to-day nourish our government officers, our administrators and our legislators.

But we must breathe the air in the spirit of those ancient citizens and our modern ministers must drink the sacred waters of wisdom as did the administrators of old.

And when the ordinary people and their leaders and guides live lives of sacrifice—then—the miracle! What kind of sacrifice, and what miracle? The sacrifice, *yajña*, of our humble Souls who worship with pure heart, offering the leaf of good deed, the flower of good thought, the fruit of good speech, as Krishna recommends. Krishna says that He will accept such sacrifices and deliver us from the bonds of evil Karma. And then what will be the miracle? Our Indian Earth, our Bhārata-Varsha, our Āryāvarta, will raise up for our benefit a Himalayan Soul—a Buddha, a Sankara, a Zoroaster, an Ali, a Jesus.

But we must begin to break the bondage of our minds corrupted by the glamour of a sensuous civilization and learn to live by the Light of the Spirit, ever remembering that we are "one with our Father in Heaven", as Jesus taught, echoing the teaching "Look inward, thou art Buddha." The mighty Power of the Deity lives in the heart of each one of us and, whether we be Christians or Parsis, Jains or Sikhs, Muslims or Hindus, we are men and women belonging to the one family, forming the one brotherhood of the Human Race. To a glorious consummation our Karma calls; let us awake to our responsibilities, and serve our Mother India so that She may bless the world!

SOPHIA WADIA

INDIA AND THE U. S. A.

The important international service inaugurated in the U. S. A. for the benefit of scholars everywhere, the American Documentation Institute, described by Dr. Horace I. Poleman in his article on "America and Indic Studies" (*Science and Culture*, September) is most timely. Particularly gratifying is the interest of the Director of Indic Studies in the Library of Congress at Washington in bringing India into participation in the scheme. In the several months Dr. Poleman has been in India he has arranged for Indo-American cultural exchange along a very wide front. Not only are universities, museums, libraries and research institutions to participate in the exchange of publications with the Library of Congress and in the mutual use of resources to whatever extent possible, but the major publishing houses and book-shops have agreed to send their lists regularly to supplement bibliographical data which Dr. Poleman has collected on past publications. The advantages of having available in one spot accurate information on books published in India and dealing with India are obvious. It would be ungracious to regret that Indian scholars must turn to the antipodes for such coördinated information!

Incidentally, the Institute's Biblio-film Service makes available a low-cost copying service for manuscripts or rare works and a non-profit printing service for scholarly findings which should be invaluable to the correlation of research efforts throughout the world.

NEW BOOKS AND OLD

TRUTH AS RELIGION*

The author of this book appears well acquainted with the major religions of the world, and his attitude towards them is one of understanding and of sympathy. But it is one thing to seek to understand religions other than one's own, and another to be able to assess the highest religious truth. One is naturally biased by the religion which one professes. The author has placed before himself the great and important task of defining

> the rightful future relationships of the great religions, what attitudes they should hold to one another, and with what justification we might look forward to the prevalence of one of them as a world faith.

This task can be carried through only on the basis of a particular theology; and the theology which Mr. Hocking accepts is more or less the Christian theology. The task requires also the proper appreciation of the highest spiritual intuitions which man has reached in any religion whatsoever. This is difficult for any one who owes allegiance to a sectional religion. The defects of the book are mainly due to that difficulty.

Mr. Hocking conceives religion as "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand". This cosmic demand is naturally linked in religion to a higher being, namely, God. God is the object of our worship. He is also the uniting principle among men. For whoever achieves the union of his will with the will of God loves all men and serves his fellow beings. This view of religion is predominantly Christian. It makes religion, with its emphasis on the will, essentially activistic and socialistic. It appears to us that this is a one-sided view of religion. Indeed, social values need not be subordinated to personal values, as is often wrongly charged against the Hindu philosopher. It may be wrong to seek personal perfection and personal release at the cost of the neglect of social good. It may also rightly be argued that the former is best achieved through the latter. We find our true self through the renunciation, in service, of our finite and egoistic individuality.

But we need to realize that social values are in the end based upon personal values. We need to strive after personal perfection. And there is a point in this evolution where personal values have themselves to be subordinated, with the imprint of limitation upon them, to the highest impersonal value. With this as the goal, the whole attitude of the Hindu to an activistic religion is radically different. The highest religion for him is not the religion of righteousness or even of love. It is the religion of Truth. The Hindu literally feels that the Truth "is the deepest bond of himself with his fellows", and not any external God or a law of righteousness set up by Him. The noblest religious truth taught by the Advait Vedanta is Emancipation *through Knowledge*. The

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* *Living Religions and a World Faith: Hibbert Lectures.* By W. E. HOCKING. (George Allen and Unwin, Ltd., London. 10s.)

European finds it difficult to appreciate this at its full value. This accounts for Mr. Hocking's general lack of understanding of the spirit of Vedantic teaching. He suggests a refutation of Advait Vedanta on page 101, and remarks in a footnote that "from its excess of rejection of the temporal, Hinduism now draws back". Nothing can be further from the truth.

Mr. Hocking divides religions into those which emphasize their particularity and exclusiveness, and those which emphasize their universal character. The former include Hinduism, Confucianism, Shinto and Judaism. The latter, which have often arisen as reformist movements within the former, are Buddhism, Christianity and Islam. Speaking of the first group, he says :—

> All of them regard doctrine as incidental to behaviour : Judaism, like Hinduism, is strikingly tolerant to varieties of metaphysical speculation. This appears as a mark of laudable hospitality of mind : in reality it is a mark of a different conception of religion—the centre of gravity does not lie in creed but in practice.

These religions accordingly have no consciousness of a world-mission. It is otherwise with universal religions which have all "brought the religious code nearer to the natural ethical conscience, and have curtailed the cumbersome mechanism of public observance". In conformity with this view, Mr. Hocking holds that Hinduism has no fixed creed. It is indifferent to the doctrinal aspect of religion.

> The good Hindu....aims at the salvation of release in conscious union with Brahman.

Given the Vedas which are the source of spiritual knowledge and practice, and the goal, the "theory of the world may be what it will". Otherwise, it is unintelligible that there should be six different orthodox systems of Hindu philosophy.

It is now true that Hinduism as such has no fixed creed by which it may be said to stand or to fall. Any one who accepts the authority of the Vedas is an orthodox Hindu ; and in the end, any one who is born a Hindu is a Hindu, unless he disclaims Hinduism and professes some other religion. Religion thus becomes more a racial question than a creedal one. But this is religion at its lowest. It does not define the essence of Hinduism. Hinduism is a sum total of several creeds, or many religions in one. This liberality of Hinduism in respect of the creed is, however, of the greatest importance.

A creed is necessary merely as a starting-point for the religious consciousness. It holds the will and gives it a direction. Belief is the necessary precursor of action, particularly in matters which go beyond our reason and relate to cosmic demands or to *Dharma*. But no creed can be sacrosanct. It is open to criticism and so to rejection. A religion which stands by a creed can never have a universal appeal. Hinduism holds that all creeds without distinction are only *human* modes of seeking to grasp the Absolute Truth. They are *all good*, in so far as they point the way and help us forward to realize our ultimate goal. But the religious spirit will in the end outgrow the creed. The creed is a limitation. The Truth goes beyond every creed. There is no intellectual formula which can adequately express it. It is wrong, therefore, to suppose that this liberalism of the Hindu in respect of the creed is an indication of the lack of universality in his religious outlook. It is just the opposite. The Hindu is not a missionary, because he believes

that every religion is true if it is sincerely and honestly followed, and that if it is so followed, it will automatically lead beyond its own shell of particularity to a vision of the truth which can brook no creedal limitation.

Mr. Hocking scrutinizes the ideas underlying Christian missions and has very useful suggestions to make. He rejects the idea of "Radical Displacement" of other religions by Christianity, as also the idea of the "only way". He believes that religions must establish living contacts, and that there must be mutual understanding between them. Truth should gain a footing from within and not from without. But when he comes to consider the possibility of a universal faith, and the claims of Christianity to be that faith, his partiality for the religion of his profession becomes evident. He enumerates some of the emerging elements of a universal faith :—

> a belief in obligation, in a source of things which is good, in some kind of permanence for what is real in selfhood and in the human aspect of Deity.

He then proceeds to the conclusion :—

> It [*i.e.*, Christianity] might be rudely described as the embodied and clarified anticipation, by some two thousand years, of these very convictions to which the groping soul of man after much wandering now slowly and vaguely turns.

According to him,

> Christianity is the only religion which inclines to substitute its founder for its entire doctrine, and knows that it has gained rather than lost by so doing.

Again,

> Alone among the great religions Christianity has fought out its issues with the natural sciences.

Its scholars have subjected it to the freest and the most scientific criticism. It has had free social application, and it has moulded Western institutions, and in fact the whole Western civilization. In its ideal character, Christianity is the "anticipation of the essence of all religion, and so contains potentially all that any religion has".

It appears to us that the so-called emerging elements of a universal faith are not necessarily elements of religion as its highest. Religion at its highest may completely transform our notions about obligation and about an anthropomorphic Deity. It is evident that in enumerating these rudiments of a universal faith, Mr. Hocking is guided mainly by Christian ideas of what religion should be. It is not, then, surprising that a little later he finds Christianity to be the very embodiment of these elements. The personality of Jesus Christ is claimed to be the truest expression of divine life on earth. We do not dispute this claim on historical grounds. The accounts of the life of the real Jesus are scarce, and nothing can be said very definitely one way or the other. But we nevertheless hold that, granting the truth of everything that is claimed for the historical Christ, such as the statement that "Christ is the human face of God", the spiritual appeal of his personality is bound up with a certain philosophy of religion. If you outgrow this philosophy, the appeal fails to inspire anything more than a mild enthusiasm. The Christian may be proud to sum up his religion in the brief formula "My religion is Jesus Christ." But this does not impress the outsider. Our notions of divinity differ. No human personality but is bound to be finite. Hindu religion reveres a great many mythological personalities; but it is not enamoured of the idea of a

single historical personality who should be the mainstay of the religion.

A Hindu is proud that his religion is essentially impersonal, ancient and prehistoric, although it provides for the person or the *Guru* as a necessary means to the goal. Truth is impersonal ; and there is no reason why it should be revealed to one person only, and in his life at a particular time and date in all history. A human *mediator* detracts something from our respect for our own Self. If every person is, in essence and in substance, the very Absolute or Brahman, it goes without saying that no human personality can inspire that does not declare this truth in its naked form and live up to it. Indeed, Hinduism admits the fact of divine incarnations. These incarnations of God have their function in moulding history and in leading men to the truth. But there is no *special* incarnation, as the Christians would have it ; and all incarnations, like the personal God, have in the end to be liquidated. The ultimate truth is not a *person*, however great he may be. The Absolute is Absolute and personality as we know it or as we can conceive it must be the negation of It.

The claim that Christianity has fought out its issues with science is a trivial claim. There is no conflict between science, rightly understood, and religion. Their spheres are naturally and normally different. Science is empirical. It can neither prove God nor disprove Him. Religion, on the other hand, is a different sort of experience altogether. It has its own postulates and its own intuitive certitudes. It is only a dogmatic religion which goes beyond its own sphere of religious experience that can ever come into conflict with science. Hinduism which has no respect for any dogma has also no problem of reconciling the claims of the two.

Lastly, there is the requirement that religion should be capable of being applied to social problems. This is true only within certain limits. Social problems will solve themselves if man is reformed from within ; and he can be fully and truly reformed only when he comes to acquire an inner discernment of the Truth which binds man to man and man to God. This ultimate Knowledge may be much more difficult of achievement than a faith which allows greater play to activistic tendencies in general and to ethical activity in particular. But there is no doubt that it is the higher ideal. Hinduism does not claim to be the universal faith. What it claims is that the Truth is one and universal. The ways to it may be many in accordance with the requirements and the qualifications of the aspirant.

Mr. Hocking has shown in this book a balanced judgment. His information about other religions too appears to be accurate. What we do not accept is his assumption that a particular faith or a particular creed can be universal. We need to remember that no creed can have this character. The dogma divides, but the spirit unites.

G. R. MALKANI

TWO KINDS OF KNOWLEDGE*

Sir Richard Gregory, the distinguished scientist, during the half-century of his editorial control of *Nature* has made a remarkable contribution to the solution of the countless problems of pure and applied science. He has now presented his reflections on the relation between Religion, Science and Civilization in a systematic form which will appeal not only to orthodox scientists but also to comparatively unsophisticated laymen who often feel troubled by a sense of conflict between the traditional truths of religion that they have been taught and the truths of science which they could never deny or repudiate and which seem so seriously to undermine the former. In his Preface, Sir Richard remarks that "the purpose of the present work is not to revive the conflict between religion and science, but to show how they are intertwined in the history of civilization". Making no pretensions to the "great learning of archæologists, theologians and historians" he has attempted a "broad survey from the point of view of a scientific observer who has a heart as well as a mind and seeks to share his matured thoughts with his fellow beings".

In twenty-nine chapters, Sir Richard has surveyed the evolution of civilization from ancient Mesopotamia down practically to the present day, and though it must obviously be impossible to do anything like justice to the content of the different chapters within the space limits set it will by no means be difficult to sum up the main arguments advanced by Sir Richard in support of his main thesis : (1) Life is gradual and systematic evolution. (2) Man as a physical being is but a microscopic part of the universe with a mind directed to reach the summit of Mount Olympus. (3) Conflict between science and religion, wherever found, is due to the attempt of one to impose its dogmas on the other. (4) When it is realized that both science and religion are the products of the evolutionary process and that each has to adjust itself to expanding knowledge and to changing environmental demands, hostility between the two will automatically cease. (5) The whole phantasmagoria of man and his civilization will eventually be "dissolved and extinction of mankind will be the final penalty for achieving the highest type conceived by the human mind". (6) Whatever the ultimate destiny of mankind and of the Universe which it inhabits, every right-thinking individual has a sacred duty to work, to discover truth and to put forth endeavour in accordance with noble ideals of social ethics so that the brotherhood of man can be realized. In his analysis of the concept of God through the ages, Sir Richard points out that man has always endeavoured to make God in his own image.

I would invite attention to the chapter on "Christianity or Christianities?" and to that on "Origins of European Civilization". The discussion on the "Cultural Aspects of War" is quite topical, and Sir Richard is emphatically of opinion that the policy and the methods of Nazi Socialism unmistakably indicate degradation to primitive instincts and the unabashed rule of the "law of the jungle".

From these facts, it must be clear that Sir Richard's volume pushes into the focus of consciousness the conflict between Religion and Science. Sir Richard is careful to explain that "when religion is studied as a character of human nature there is no conflict between it and science". I am afraid the problem cannot be left at that. The entire trouble centres round loose definitions. When Sir Richard observes that the motive of science "cannot be irreligious", he is simply inviting the equally convenient and catchy retort that religion cannot be unscientific ! It is impossible to deny that there is an acute

* *Religion in Science and Civilization.* By SIR RICHARD GREGORY, Bart., F.R.S. (Macmillan and Co., Ltd., London. 12*s.* 6*d.*)

conflict between science and religion. The most universally admitted definition restricts science to laboratory control of data, hypothesis and subsequent verification. By their nature and constitution religion and religious values, as centring round something which will never admit of laboratory research and verification, will have to part company with science, leaving the latter to its own pursuits. Sir Richard quotes from Dr. W. R. Inge's *The Church in the World*, which does not mince matters. The gloomy Dean notes that those Christians who "airily declare that there is no longer any conflict between Christianity and science are either very thoughtless or are wilfully shutting their eyes....There is a very serious conflict." I do not believe many modern Churchmen would admit that Sir Richard's discussion would enable them to resolve this conflict.

As far as I can see, the classic thinkers and the ancient builders of the Indian systems of philosophy solved the problem in their own characteristic manner. The question perhaps can never be answered, Who cast the first stone? Who commenced the conflict? Was it Science or was it Religion? Indian philosophy, therefore, recognized the celebrated distinction between *Para-Vidya* on the one hand and *A-para-Vidya* on the other. The different sciences such as Physics, Chemistry, Astronomy, Medicine etc. would naturally form the collection of *A-para-Vidya*. Each science would specialise in some definite department of Reality without overlapping, without waste or duplication of labour. It is a mistake to suppose that Indian thinkers did not point the way to mundane happiness. They did. They went a step further. They saw that sooner or later man would be disillusioned. Mankind would evaluate mundane pursuits and the resultant happiness at their true worth. Then there would be a psychological transformation of the entire personality. The Gordian knot of attachment to science and its fruits would be cut. The religious quest proper would then commence. It is quite possible that in a given existence or series of existences no disillusionment dawns regarding the value of science and scientific pursuits and the resulting joy of discovery and exhilaration of invention. In that case, the only explanation is that the time for *Para-Vidya* is not yet. When actually the time becomes ripe and propitious for a radical transvaluation of science and its values, the Religion of *Para-Vidya* and allied pursuits will commence. Even then, the aspirant who has risen to the Higher Life of *Para-Vidya* will have nothing to say against the sciences denoted by *A-para-Vidya*. They will be there. Others will be engaged in investigations of their subject-matter. They will continue to enrich the general stock of knowledge. Only the religious aspirant will have no use for such knowledge. It seems difficult to improve upon the solution suggested by Indian thinkers.

In conclusion, it should be pointed out that Sir Richard vigorously answers the charge that science is responsible for waste and destruction. Scientists are not merely inventors and producers of poison-gas, but citizens as well. They have a grave responsibility. Sir Richard recognises that it is the duty of the scientists to help to restore social harmony out of the colossal chaos of conflict rendered possible by the lethal weapons of science, by mass-production and by mechanised columns. As a simple Sanskrit saying has it, *Ekah-svadu-na-bhunjeeta* (Sweet things should be shared with others). Students of both religion and science should be grateful to Sir Richard for this volume in which he has shared his thoughts with his fellow-beings.

R. NAGA RAJA SARMA

The Human Mind: The Key to Peace and War. By ALFRED HOOK. (C. A. Watts and Co., Ltd., London. 8*s.* 6*d.*)

This volume has all the virtues of a text-book. It is clear, precise and admirably dispassionate in the elaboration of the main thesis implied in the title. But it suffers also from one defect of a text-book from the standpoint of the general reader; it is full of repetitions. Almost every other chapter (and there are thirty-seven of them), recapitulates what has gone before with a pedantic patience which is faintly exasperating.

The book is ambitious too in its general scope. It attempts too much and tries to prove too much. There is an almost ostentatious use of the scientific method to elucidate certain theories concerning the nature of the human mind and of its apprehension of the world in which we live. All that area of human experience which is embraced by the *spirit of man* is quietly elbowed out of existence, except in so far as it is susceptible of treatment in terms of the author's rationalistic bias. He has pressed a vast amount of reading into his service in elaborating a theory of the human mind which is supposed to explain all the facts of human experience. But it is after all a theory, notwithstanding the author's candour, moderation and love of truth for its own sake.

The publishers claim for the book originality in four ways. They point out the principles of a new psychology based on the facts of physiology. There are said to be two brains, the primary and the secondary, corresponding to direct and indirect experience. The primary brain is found in the animal world, while the secondary brain, a later development, is found only in men, and even among them in different stages of development. This is nothing new, except it be in the substitution of new terms for old.

The second claim concerns a new relation between intellect and emotion, which are said to be, respectively, the expression of an idea in its static and dynamic forms. The purpose of this theory is apparently to explain the nature of human behaviour under the influence of emotion as, in the last resort, conditioned by the mind itself. The moral is drawn that if the workings of the mind could be properly understood, its direction could be controlled to the advantage of society.

Thirdly, the author claims that the motive force of action is provided by what he calls the principle of the *Dominant Whole.* Here again, it is doubtful if the idea is really original. Pope, who seems to have got it from Bolingbroke, toyed with the idea of a "Ruling Passion" in some of his "moral" essays. The importance of such an explanation consists in what is thought to be the triumph of the scientific method in eliminating the primacy of emotions in directing action. But it is really no explanation at all, since it merely pushes the mystery about the mind one step further.

The author denies the existence of a Self as an independent entity in control of the activities of the body and the mind. According to him, it is simply a question of the amount of nerve-energy that is available to stimulate the secondary brain. If that is feeble, no sense of self arises. This reminds us of an earlier school of thought which reduced everything about human nature to the pancreas. Our author would shift the centre of interest a little higher, to the mind itself; but he still makes it a creature of the body.

The author who is so confident about a primary and a secondary brain does not seem to have considered the possibility of its further extension both ways. He makes a casual reference to Mr. J. W. Dunne's *Serial Universe,* only to dismiss it as a pseudo-scientific extravaganza. But there is nothing in logic or in probability to militate against the existence of a series of other worlds corresponding to the higher potentialities of the brain, even according to the author's definition of it.

The author next considers the sub-

conscious mind only to deny its existence. What passes for such is, in his opinion, but the activity of the mind itself. When a scientifically trained mind asserts that everything that we dream has actually happened at some time in the past, there is no room for argument. One simply has to pass it by. There is no recognition of dreams of a prophetic nature, which must be within the experience of most of us. But the fact is that the author's conception of the past and the future is so severely restricted by the idea of one life, and that the present one, that his conclusion cannot explain the phenomena of even individual experience.

In considering these samples of the rigidly rationalist approach to the problem, we are apt to forget the main appeal of the book, which is for a new world-order based on a proper training of the mind. The author has many just and harsh things to say of organised society, government and religion which happily do not depend on his peculiar theories. It is, however, something of an anticlimax to find the author advocating education according to his new psychology if the world is to be saved from returning to the jungle.

But the most dangerous defect of the book is the author's studied indifference to the problem of man's ultimate destiny. If we have only a short span of life without knowing anything of the context of that span in the past and in the future, it is obvious that we lack the requisite incentive to choose the right path. The key to peace and war is not only in the human mind, but also in the relation of the latter to a world mind or a universal mind. Science has yet to recognise this relationship; till it does, our new race of "humanists" can only assist in a Roman holiday!

P. MAHADEVAN

Life and Living. By FREDERIC WOOD JONES. (Kegan Paul, Trench, Trubner, and Co., Ltd., London. 10*s.* 6*d.*)

These lectures to University students in Australia by one of the most original and inspiring of living anatomists have been treated as "a spiritual adventure", an endeavour to "see life steadily and to see it whole". We find the lecturer pleading that the Universities' great need is to train students to be physicians to a society that is sick, because "men are replete with technical knowledge, but hopelessly ignorant of the ethical and humanitarian implications of the science of living". (p. 152) The supposed glories of nineteenth century biology are to be seen in retrospect as "expressions of gross materialism, crude mechanism and dogmatic assurance", but though the physicist and biologist are alike back at the starting-point, there is the hope that the new phase marks a more spiritual outlook.

Skilfully he diagnoses how faulty has been the method of medical research, which has almost entirely ignored fundamental concepts, while making the most searching investigations into all the never-ending details of the terminal ramifications of knowledge. Disease of the organ, tissue, cell, chromosome—and down the scale without any apparent end—has been minutely dealt with, but the treatment of the individual as a whole has been forgotten. The inner nervous system and the superficial features are not separate, but constitute in their essential nature a single entity. One might almost be able to postulate, for example, that a congenital trait, such as a squint showing itself in the eyes, indicates the same squint throughout all the cells of the body, as also a squint in temperament and in conduct.

He brings out the idea of the intelligence in Nature when he takes up the comparatively recent doctrine of "cytoclesis"—the call of cell to cell, the conception, now accepted by embryological science, of the "organising" substance-force that builds up and repairs the body, and, it is suggested, destroys it in the long run. He shows how, in the interdependent duality that

pervades every part of the bodily organism, the "call" from the inner pole is answered by the appropriate response from the outer. And here the reader will find a mass of most valuable evidence for the existence of what India knows already as the *Linga Sarira*, the design body, the astral "energiser" of the physical form.

But the most important lecture is that on "The Changing Point of View". Elsewhere Dr. Jones has depicted the fluctuations of European thought during the last few centuries between the theories of Mechanism and Vitalism, and also how Western Descriptive Anatomy, developed by Vesalius about 1543, ranged over and influenced all aspects of medical science. But misled, after the French Revolution, by an incomplete understanding of the doctrine of the Archetype, of "unity in diversity", it split up into numerous specialisations, physiology, surgery, biology, pathology, histology and the rest, and crumbled when faced with the materialistic conception of the Darwinian explanation of evolution, leaving only the dead bones of descriptive anatomy. But in the lecture mentioned he deals with the fluctuating conceptions of the creative, guiding force behind the phenomena of evolution. The Hunterian School of the eighteenth century ascribed it simply to Nature, without postulating a creative, personal God, but in the early nineteenth century a Creator, with a specially designed universe for the personal benefit of the human race, replaced impersonal Nature, and both these vanished before the materialistic dogmatism of the Darwinian theory—as generally accepted. Pessimism was inevitable from an outlook that saw, in place of order and design, "an ironic jumble of misfits" and a blind struggle for existence. To-day the biologist is coming back to a recognition of the essential purposiveness of life, and is turning to a once forgotten conception, that of life as a progressive scale of beings.

It appears that perhaps those older philosophers had some justification after all for regarding the stairway of Nature as being a whole, from hydrogen to humanity. Maybe they also had some proper reason for imagining that a common influence might act upon the whole and so transform it into a moving stairway.

The finest thinkers to-day are seeking for a synthesis of thought and a wholeness of vision.

And so, from the inconceivably little to the incomprehensibly large, from the atom to the molecule and to the solar system and onwards by way of the myriad nebulæ to the universe itself, there seems to be an underlying unity of design....Both the extremely little and the extremely large are so far beyond our comprehension that no human mind may see wholeness in it all; but an approach to wholeness may lie in an appreciation of the apparent underlying similarity of design that seems to stretch from the atom to the universe.

And, by analogy, we may sense that, outside all we can cognize, is that which must be the root of cosmic life and purpose, a vision of Unity more easily seen by the poet than it can be grasped by the scientist.

It is impossible to do more than outline the lecturer's thought. For the wealth of detail, you must buy or borrow the book yourself, and if it stirs you and you do not yet know the Theosophical conceptions of the nature of life, then get hold, by hook or by crook, of Mme. Blavatsky's two volumes *The Secret Doctrine*, for you will find there, written in 1888, in defiance of the triumphant materialism of the period, these same fundamentals dealt with even more profoundly and widely. And if, as a Theosophical student, you have joyfully recognised the similarity of teaching, then be thankful to find yet another in the ranks of the thinkers who are bringing about, almost unknown to themselves, the predicted acceptance of these ancient truths in the twentieth century.

W. E. W.

Our Countrymen Abroad. By DHARAM YASH DEV, with a Foreword by JAWAHARLAL NEHRU. (J. B. Kripalani, General Secretary, All-India Congress Committee, Allahabad. As. 8)

The All-India Congress Committee should be congratulated on its persistent efforts at placing before the public the real situation of Indians abroad and arousing public opinion as to India's duty towards them and theirs to the Motherland.

Only two years ago, the A. I. C. C. published a 4-anna pamphlet, *Indians in Foreign Lands*, written by Dr. Lohia, then Foreign Secretary, with a Foreword by Acharya J. B. Kripalani, the General Secretary. Now we have a bigger brochure written by the Secretary to the Department of Indians Overseas, an offshoot of the Foreign Department itself; that Department promises to present in future other important literature on the subject, dealing with particular countries in greater detail.

In the Foreword Panditji has clearly stated the axiom, "The status of Indians abroad depends on their position in the homeland." Enunciating the future policy of India, he goes on :—

> The free India of the future will not be an imperialist or an aggressive country, nor will she desire to thrust her children where they are not wanted. She will not plan emigration as empire countries have done, but she will only send her people to countries where they are welcomed and treated honourably as friends and comrades.

The author's enthusiasm is genuine; but the work under review should perhaps have been compiled with greater care, to make the publication more useful and reliable. Unlike other publications of the A. I. C. C. the present one contains many a mistake. To mention only a few :—In Appendix A, Canada is reported to have 1,509 Indian souls, while in Appendix B the figure is given as 1,599; again, the former shows 18,800 Indians in Uganda, and the latter reports 188,000. (The first two Appendices would probably better be combined in one.) Again, the Indian population of St. Lucia (British) is omitted in one of the two tables. On p. 59 the number of Indians in Mauritius is a little exaggerated to 2.75 lacs, while the actual figure given in Appendix B is only 2.69 lacs. Again, on p. 58, line 10, another bit of exaggeration appears in the phrase" more than 70% ", while the actual percentage calculated from Appendix B is no more than 67.425. The devil seems to have crept into the very first sentence of the author in this brochure : the final " s " in the word *faces* is rather uncalled for. A list of *Errata* and a more exhaustive Bibliography could perhaps be added without additional expenditure in printing and paper. It is rather remarkable that no mention is made of the previous pamphlet anywhere in the present publication, except in the Bibliography on the last page.

In spite of these drawbacks the publication is useful and opportune and should be in the hands of our public workers and nationals at home and abroad, and should be preserved in libraries.

S. C. GUHA

Sons of the King. By REGINALD MERTON. (Andrew Dakers, London. 6*s*.)

This is a remarkable book. Remarkable, because it reveals age-old issues in a manner which stresses their relevance to this catastrophic age. *Sons of the King* is not a jig-saw of mental theories. It is a spiritual logbook. You feel that the author has journeyed from the desert of denial to the oasis of affirmation—and the necessity for that journey, which represents stages of the process of growth, is the theme of this book. A theme which animates each page with a deep-throbbing pulse.

It is the negative nature of current concepts, beliefs, " ideals ", which reveals the bankruptcy of the modern world. We must become positive, or perish. Mr. Merton's book is a modern—an ultra-modern—Pilgrim's Progress. But it is conceived in interior terms, not external ones. His journey starts with our selves —and ends with Our Self. For the author

makes it very clear that we have many selves—outer and inner—and that it is only our innermost self which, being disinterested, speaks for the whole of us, and for all men. For all men, because every human being possesses, *potentially*, the same value. Each belongs to mankind, and has, ultimately, the same capacity for growth.

What is the nature of those fetters which tether us to negativity? And what is the nature of those obstacles we shall encounter if we set forth on a journey which we shall start as beggars—and end as sons of the king? Mr. Merton tells us that both fetters and obstacles are a series of denials. We deny our Neighbour, Ourselves, Courage, Happiness, Humility, Freedom, Responsibility, Life, the Spirit, and Love. It is a formidable indictment. Too formidable to ignore. What is its chief count?

Its chief count is that we practice an endless series of self-deceptions, because we instinctively realise that to grow spiritually involves suffering. All our many denials are derived from the fear of facing life *as a whole*. We allow the claims of our outer selves to stifle those of our inner selves. We sacrifice substance for shadow—happiness for pleasure; love for desire; growth for inertia.

Negativity is the enemy. We must become positive—and so attain a consciousness greater than Courage, Humility, Freedom, Love, because it is a "state of being which includes them and makes them possible....the measure of our growth, a sign of and a link with the infinite and eternal.... that which allows us to see wholes where before we have seen only parts."

This is a very remarkable book.

CLAUDE HOUGHTON

Parents and Children. By NORA ARIS. (Stanley Paul and Co., Ltd., London. 5s.)

Here is that rare thing, a sound guide-book for parents that incorporates modern theory and sensible practice. The skilled teacher has longed for such a book to bridge the great gap between "professional" text-books and gossipy "advice to mothers". So often children's school problems are insoluble unless the parent can be led to understand family and home problems first. Mrs. Aris (who is a social worker of much experience and has gained knowledge through Child Guidance work as well as through the study of her own family) gives a clear picture of the child in his social setting and so helps the parent to understand his growth from a wide view-point.

This study can be recommended to all who have the welfare of children and young people at heart, and is peculiarly valuable in that it gives concrete examples of difficulties (such as meal-time behaviour, bed-wetting, thumb sucking etc.) and in place of the usual tritely practical advice which has misled countless parents, places these difficulties in their proper categories and reveals them as symptoms or signs of different psychic states and maladjustments. It is indeed refreshing to find such a profound study made available in simple language that should make an appeal to all parents. There is nothing "popular" in the cheap sense, nothing sensational, but the findings of modern psychology are made good use of without fear of giving offence.

A particularly useful chapter for the present is on "Evacuated Children" contributed by Miss R. S. Addis, written from first-hand knowledge.

It must be stressed that although the book is of definite practical use to parents and all who have to deal with children, it is far more than a mere collection of "advice". Unlike so much other literature it gives proper emphasis to the emotional and social problems of family life and traces difficulties to the maladjustment of parents or the various forces of the environment. Detailed solutions are not given but suggestions are made concerning the best lines of approach for making adjustments. Altogether a real contribution to the literature of education in its widest sense.

ELIZABETH CROSS

The Prehistoric Foundations of Europe to the Mycenean Age. By C. F. C. HAWKES, (Methuen and Co. Ltd., London. 21*s.*)

It betokens a sense of detachment to publish this erudite volume just when Europe is reforging what history it possessed ! Nevertheless, students will be grateful to the author for what is a veritable text-book of European prehistory. Mr. Hawkes, from his vantage-point as Assistant Keeper of British Antiquities at the British Museum, has ransacked the findings of archæology, and, upon that basis, has traced in outline " the early foundations of human culture in Europe ". For him, as for most archæologists, the first glimpse of that culture coincides with the appearance of stone or flint tools. Delimitation of vegetation and decreasing temperatures in the Pliocene period marked the beginning of the use of tools, for " the forerunners of man could forsake tree life, and face their surroundings and their future erect upon the ground." Mammalian evolution was " a biological response " to the land formation of the Tertiary world. Man of the Mesolithic Age (filling the gulf hitherto separating the Upper Paleolithic from the Neolithic period) " like his Paleolithic forbears (was) a hunter, a fisher, and a food-gatherer only ". Mr. Hawkes does not subscribe to the conventional " orderly sequence of events " that views the Neolithic Age as universally preceding the Age of Metal, for " food-producing civilization began independently in the East while the European Mesolithic was still running its course ". The transformation of Oriental thought by the Greek city-states leads him to the conclusion that " it is in Homer that the citizens of ancient and modern Europe alike come closest to their culture's prehistoric foundations ". As long as archæological research is involved in the meshes of the Darwinian evolutionary theory and its preoccupation with adaptation to environment, it is not to be expected that consideration will be given to a classification of continents following the order of evolution of human races (traditional or otherwise), or to a suggestion that, in the unknown period covered by prehistory, man preceded every mammalian, the anthropoids included, and that his existence is not necessarily to be excluded from the Secondary Formation. And yet, in 1872, the Abbé Bourgeois was looked upon as excessively naïve when he submitted to a Congress at Brussels his worked flints discovered in Miocene strata ; while in 1916 Sir Arthur Keith ended his work *The Antiquity of Man* with the words : " There is not a single fact known to me which makes the existence of a human form in the Miocene period an impossibility." Time is a great avenger, and prehistory may undergo many modifications of its current assumptions under the impact of further discoveries in archæology and anthropology. The rude weapons and tools of the present-day Veddahs, or the renewed discovery of existing Museum collections of flint implements, will afford the prehistorian of the thirtieth century no index to the state of human culture in this day and age.

B. P. HOWELL

The Spirit of Islamic Culture. By K. ABDUL WAHEED. (The Malik Book Depot, Kakezian Street, Lahore. As. 2)

The admirable and ennobling features of the teachings of Islam are well brought out in this pamphlet—its emphasis on human brotherhood and its repudiation of man-made distinctions, its recognition of the rights of women and of the poor, its insistence that religion is a way of life, not merely a faith to be held. Islam has made a great contribution to world culture in many fields. It is a pity that the writer's enthusiasm carries him beyond such incontrovertible facts to prejudice his case in the eyes of the informed by a claim so fanatic and absurd as that

> all that is really beautiful in the realm of India's art, all that is good in the life of the average Hindu, all that is noble in the manners of the Indian peoples owes its origin to the working of the Spirit of Islamic Culture.

E. M. H.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

HUDIBRAS

"Aryadharma in Modern Times" was the inspiring general theme of the Second All-Travancore Annual Students' Camp, sponsored by the Young Hindu Movement, which was held at Kovalam from August 23rd to 26th, days of spiritual quickening, judging from the discussion programme and the conclusions as summarized by the Findings Committee. The findings breathe devotion to the fundamental ideas of Hinduism —which do not differ essentially from those of other religions—and evidence a praiseworthy detachment from the form side, which enables clear perception of shortcomings in the application of the message of Hinduism. Thus the conferees, while recognizing the validity of Varnashrama Dharma as the foundation for a true social order, condemned unequivocally the debasement of that ideal in the abuses of the present caste system.

The complete appositeness of the ancient ideals to modern conditions and the responsibility of the individual for the character of society of which he forms a part emerged very clearly in the discussions, as did the universal tolerance for which Hinduism stands.

The tone of broad toleration which characterized the proceedings seems to have saved this Conference completely from fostering a communal outlook, a danger almost unavoidable in gatherings restricted to a single community. Conferences to inspire youth, to enkindle noble aspirations and to encourage altruistic effort are thoroughly congenial to the Indian spirit and helpful to its fuller expression. We would gladly see such camps multiplied in every part of the country. There is no objection to their being under the ægis of a particular religion where the attitude is as broad and unsectarian as in this case, but why should not the youth of different communities bring to the common board their finest offerings and partake together of the food for the spirit drawn from whatever source? It is not Hindu youth or Muslim youth, Sikh or Jain or Zoroastrian or Christian or Jewish youth that has spiritual yearnings, but the youth of all India. Why not offer them "a feast of reason and a flow of soul" in supplementary discussion camps sponsored by a Young Indian Movement?

One of the most striking psychological phenomena of our time is the lay canonisation of Lenin. It is hard to realize that this man whose name has become the symbol of the hopes of millions, before whose countless images candles are burned and heads are bowed, would be only seventy years old if he were living to-day. But the first steps towards his apotheosis were taken even in his lifetime, as is apparent from the articles translated from many languages which appear in the April-May issue for 1940 of *International Literature*. There are many tributes in prose and in verse, a description of the relics and exhibits in the great Lenin Museum at Moscow, which has branches in three other cities, and three folk-tales of which Lenin is the hero, and which are perhaps the most interesting of the collection. They are Russian, African and Chinese, respectively, in their origin. The first two were recorded years before Lenin's death.

It is not easy to brush these all aside as propaganda; every one who has a conviction, original or acquired, and expresses it with a view to convincing

another is a propagandist in however small a way. The articles have the ring of sincerity. It seems to have been the man's profound conviction and one-pointedness, coupled with his ability to enter into the feelings and the sufferings of the under-privileged, that drew his followers to him as to a magnet, that made his appeal as attractive in his lower sphere as the "Come unto me, all ye that labour and are heavy laden" of a spiritual teacher.

It was a limited brotherhood that Lenin proclaimed, for all its scorning of geographical frontiers, a brotherhood of a class. The Communist movement which Lenin led has fallen into totalitarianism and what is difficult for any but the partisan to distinguish from imperialist aggression, thereby demonstrating once again that man cannot live by bread alone. Meantime, the cult of Lenin-worship will doubtless continue to grow until his followers come at last to recognize the inadequacy, for all its spectacular achievements, of the ideology for which Lenin stood as a way of life for an immortal and spiritual being.

A brave and outspoken letter to *The Natal Mercury*, condemning the stupid colour prejudice so strong in South Africa is quoted in the August *World Review* :—

> In view of momentous happenings at the present time, with civilisation fighting with its back to the wall, is it not time we overhauled our views on the subject of the coloured people and the war effort? General Smuts says that out of respect for public opinion he will not recruit coloured troops. *Is it not evident that the spirit animating that opinion is what we are at war against?* (Italics ours) Can we not grasp the fact that should the dark-skinned heroes fighting elsewhere side by side with their pale-faced brothers fail to hold the pass, all our claims to racial and complexion superiority will not be of much value?

This letter recalls the strong article which *The Indian Social Reformer* published not long ago on "Democracy and Colour Prejudice". It charged the democracies of the United States and the British Dominions with being "hotbeds of colour prejudice"—a statement which for South Africa, Australia and the U. S. A. at least calls for no proof!

It dealt scathingly with the attitude of American officers in France toward the American Negro troops during the world war, and the disgraceful attempt through the French Military Mission stationed with the American Army to spread in France, outstanding among Western nations for its freedom from colour prejudice, the shameful attitude towards Negroes prevalent in the Southern United States. The "dark-skinned heroes" gave an excellent account of themselves on the battle-field; many of them laid down their lives, but prejudice went so far that the French Military Mission recommended that there be "no undue familiarity between French and Negro officers, that the American Negro troops should not be praised too highly by the French military officials, and that the French population should be warned against 'spoiling' the Negro soldiers".

Certainly if the coloured peoples of the world have failed in this war to show the expected alacrity in rallying to the armed support of ideals in which they also believe, the white defenders of those ideals have not far to seek for one of the reasons.

The rôle which education should play in relation to the pressure in our day for social change was the theme of Dr. Clifford Manshardt in his address of June 20th at the opening assembly for 1940 of the Sir Dorabji Tata Graduate School of Social Work in Bombay. His address appears in the September issue of the quarterly organ of that institution, *The Indian Journal of Social Work*, the first number of which appeared in June. He traces much of the present maladjustment to the dictum of Western economists of the industrial revolution era, that the man who served his own interests best was best advancing the interests of society. The proposition is true if the higher interests of the individual are meant—the interests of man as a spiritual being; the treasure that

any man "lays up in heaven" makes no man poorer, but all richer. But applied in its generally accepted sense and refusing their rightful central place to human values the theory has wrought havoc :—

> It was but a step from self-interest to national interest and to imperialistic wars. The twin doctrines of individualism and nationalism received the blessing of both religion and education, changing the old biblical saying that 'Righteousness exalteth a nation', into the more popular doctrine that 'Selfishness exalteth a nation', and that the path of self-interest is the path to God.

While rejecting the totalitarian concept of propaganda as the rôle of education, Dr. Manshardt does not visualize the school as properly the reactionary defender of the *status quo*. The Liberal Educator accepts the task, more difficult than ever in this era of specialization, of trying to see things in their proper perspective and to interpret all phases of life in relation to society as a whole. Dr. Manshardt ascribes the monopolization of the abundant life by the few largely to the fact that life has been partitioned off into compartments in which economics and politics, the physical and the social sciences have all been assigned distinct functions. There is truth in his charge that while industrially we are living in the twentieth century we are trying to control our industrial society by eighteenth- or nineteenth-century ideas.

> The tragedy in the whole situation is that though we know our knowledge in the social sciences has not kept pace with the advance in technology, the efforts of society seem to be directed toward widening the gap rather than narrowing it. The man who invents a new machine or simplifies a technical process is feted and honoured, but the man who ventures to question existing social and political institutions and to suggest possible remedies, not only faces social disapproval, but far too often lands in jail.

A shift in emphasis from property rights to human rights is overdue and Dr. Manshardt's conception of how to meet the challenge of Fascism and of Communism by a planned economy in which the State shall have an important voice, should commend itself to the thoughtful reader.

Dr. Rabindranath Tagore's analysis of the inner meaning of *Sakuntala*, published in Bengali in 1907 and in English translation in *The Visva-Bharati Quarterly* for August-October 1940, is as subtle as the drama it interprets is profound. The theme of *Sakuntala* Dr. Tagore conceives to be

> to elevate love from the sphere of physical beauty to the eternal heaven of moral beauty.....Truly in Sakuntala there is one Paradise lost and another regained." It is the great and characteristically Indian achievement of Kalidas to have reconciled in this drama "the hermit-spirit...with the spirit of the householder.

The lesson which Dr. Tagore draws from *Sakuntala* is one which the modern world, so obsessed with sex, greatly needs. Kalidas, Dr. Tagore declares, "has rescued the relation of the sexes from the sway of lust and enthroned it in the holy and pure seat of asceticism". He has shown

> that the Beauty that goes hand in hand with Moral Law is eternal, that the calm, controlled and beneficent form of Love is its best expression, that Beauty is truly charming under restraint....This ancient poet of India refuses to recognise Love as its own highest glory; he proclaims that Goodness is the final goal of Love. He teaches us that the love of man and woman is neither beautiful, nor lasting, so long as it remains self-centred....
>
> In the sacred books of the Hindus the ordered relation of the sexes has been defined by strict injunctions and laws. Kalidas has demonstrated that relation by means of the elements of Beauty. The Beauty that he adores is lit up by grace, modesty and goodness; in its range it embraces the whole universe. It is fulfilled by renunciation, gratified by sorrow, and rendered eternal by religion. In the midst of this Beauty, the impetuous, unruly love of man and woman has restrained itself and attained to a profound peace, like a wild torrent merged in the ocean of Goodness. Therefore is such love higher and more wonderful than wild and unrestrained passion.

La France Libre, "Free France"—the very title of the journal which some distinguished French exiles propose to launch in England must strike an answering chord in all who have looked upon France as the living symbol of the free and questing spirit. Dr. A. Labarthe, 4 Carlton Gardens, London, S. W. 1, is named, in a circular letter posted August 22nd, as the person with whom sympathisers with the project may communicate. The letter is signed by the President and a past President of the Royal Society and by its Secretary; by the Secretary of the British Academy and by the President of the Royal Academy of Arts, whose distinguished patronage, severally and collectively, constitutes an unimpugnable credential for the undertaking. But the pity of it! Western culture in exile from its most congenial home and Mount Parnassus in the hands of the barbarian leveller!

The new review is not to contain propaganda but a record of the thought and the work of the few men of learning and of creative achievement who have escaped from the shadow which the prison walls now throw upon the sunny soil of *la douce France*. Its sponsors would "strive to feed a flame which will recover its former brilliancy when France is herself again". That hope—nay, that conviction—we share, in extending our cordial wishes to those who are guarding abroad the sacred flame of French culture against that happy day.

All men pray for peace, but few desire the conditions essential for peace, remarked Sir S. Radhakrishnan on October 1st, in an address under the auspices of the Ahmedabad Education Society which is reported in *The Evening News of India*. All human beings, he declared, sprang from the same root and were pervaded by the same spirit. "Uphold the dignity of the human soul", he urged. "Do not be traitor to humanity by exalting any race or tribe." This he called the message of India which would save mankind. A more equitable order of society, he said, would make war an anachronism.

Man in his pride considered himself the lord of the earth. He required a discipline of the heart and mind to make him a true citizen of the world.

He developed this idea of self-discipline in the address which he gave at Ahmedabad the following day in opening the building of the Brahmachari Vadi, described as an old institution for imparting instruction in Sanskrit on sound lines. He contrasted on that occasion the system of education in ancient India, enshrining the noble ideal of Brahmacharya—chastity of body and of mind—with the modern educational system which "instead of civilising the barbarian. . .barbarised the civilised man". In ancient days, he said, education laid equal emphasis on the development of body, mind and spirit, and "education was called a second birth into spiritual humanity".

There is truth in his charge against modern education. Encouraging as it does competition and rivalry, its effect all too often is to increase the selfishness natural to the unregenerate man and to delude him into fancying that his interests are separate from those of the group and may be sought regardless of the good of others less capable of looking out for themselves. The fine flower of self-restraint does not spring naturally from such a training.

There is nothing of passivity in true Brahmacharya, as the West too often assumes. The ancients who inculcated Brahmacharya knew that the creative force is not weakened but strengthened for being forced to seek a higher channel. Man's creative energy is his working capital; he may squander it on selfish gratification of the senses or, with the augmented strength of a Sir Galahad, he may use it for artistic or intellectual achievements that will enrich all, and himself not the least.

In a vigorous article in *The Nation* (New York) for June 29th on "An End to Illusions" Reinhold Niebuhr urges those who hold that rectitude demands the withholding of co-operation from all but men and institutions of cent per cent impeccability to "have the decency and consistency to retire to the monastery, where medieval perfectionists found their asylum".

> The Socialists have a dogma that this war is a clash of rival imperialisms. Of course they are right. So is a clash between myself and a gangster a conflict of rival egotisms. There is a perspective from which not much difference may be perceived between my egotism and that of a gangster. But from another perspective there is an important difference. "There is not much difference between people", said a farmer to William James, "but what difference there is is very important." ... The Socialists are right of course in insisting that the civilization which we are called upon to defend is full of capitalistic and imperialistic injustice. But it is still a civilization. Utopianism creates confusion in politics by measuring all significant historical distinctions against purely ideal perspectives and blinding the eye to differences which may be matters of life and death in a specific instance.

Mr. Niebuhr warns against letting "an uneasy conscience about the injustices which corrupt our system of justice", betray us into submission "to tyranny and the negation of justice". The individual confronted with a choice is always obligated, under pain of a violated conscience, to select the better course; the fact that neither may command his full approval does not justify him in hugging his self-righteous separateness and doing nothing at all.

Throwing one's moral weight on the side of right does not, however, mean docile acquiescence in the defects observed in the relatively better cause. One serves that cause itself in demanding their removal, as India, convinced that the cause of Britain in the present war is the cause of righteousness, is serving Britain herself by insisting on her giving an earnest of her faith in democracy by redressing the standing injustice to India. It would not be fair to liken those who so insist to a quack who, confronted with a patient whose artery had been severed in an accident would let him bleed to death while he pottered with his minor contusions and fractures. Their demand is rather, in effect, pointing out to a gallant fighter a dangerous break in his armour which the action required will repair.

We approve the stand against religious education in the schools which was taken not long ago in the "Frankly Speaking" columns of *The Bombay Chronicle*:—

> The Sind Education Advisory Board is reported to have appointed a sub-committee to recommend what kind of religious education may be given to children in the schools. If the Board has already decided to give religious education of some kind or other, we cannot congratulate it on its decision....Sound moral instruction is much to be preferred from every point of view, at any rate in schools. If religious instruction is consistent with this, it is superfluous. If it is not, it is harmful.

Dean Henry W. Holmes of Harvard University contributes an uncommonly strong and sound article on "God in the Public Schools" to *The Atlantic Monthly* for July. Himself a religionist without being a creedalist (Do the two ever really coincide in any individual?) he is sure that undefined convictions are not incapable of inspiring "living steadily and strongly toward good ends". He does not believe in the possibility of a universal religion, the differences in mental equipment and in means of getting at the truth and of testing it being what they are. Diversity of view, he feels, may even help to deepen the common interest in religion itself without preventing men from living together in friendship and working and suffering together in a noble cause.

Dean Holmes does not believe that imparting knowledge of the history of a sect, however broadly based, will necessarily impart reverence or "let the soul sense God behind the panorama of the world". But he makes a suggestion which educationists in India as elsewhere would do well to take to heart,

that teachers should take thought, individually and collectively, to make the total effect of schooling favourable to reverence. So to conduct a school—its class exercises, its general meetings in the auditorium, its out-of-class activities—that the high seriousness of life and learning is not cheapened or denied.... Any school and any teacher may find occasion to reveal to growing minds the limitations of human understanding and to show forth to the pupils that awe which Kant confessed before " the starry heavens and the moral law ". ... We can, we must, forget the letter of our different faiths, so far as they divide us. Free peoples everywhere may yet turn to the deep, uniting spirit of religion as the world's one sure defence against the madness of barbaric power seeking to command our lives.

It is the failure of the average man of the present day to achieve integration within himself which makes it possible for his mind to find no logical flaw in a line of reasoning the conclusions of which his heart rejects. Such an anomalous situation arises more than once in connection with the argument of Prof. A. D. Ritchie in his discussion in *Philosophy* for July of " The Ethics of Pacifism ". The conflict of loyalties which he describes is itself but the reflection of lack of integration in the individual who feels pulled in opposite directions by the conflicting claims of apparent duties. Professor Ritchie suggests the example of a man in business—and the analogy with the State itself is close—having to choose " between doing something dishonest or losing his job and ruining his family ". The former alternative may make or keep physical prosperity, individual or national, but is it not often in such a case the specious prosperity described by John in *Revelation*? Professor Ritchie traces the civic virtues to

the feeling of solidarity with one's fellows; that this country is my country and its cause my cause.....If anyone refuses [to fight for his country] it will be because the feeling of solidarity is lacking.

This is a debatable point. May not for the genuine pacifist the feeling of the solidarity of all mankind overpower the lesser loyalty and make it unthinkable for him to go forth deliberately to kill or to maim his brothers who happen to live in a different part of the world? The heart says, " No ", to Professor Ritchie's elaborately defended thesis that

the man who desires to be a good citizen must to some extent surrender his conscience to the keeping of the government. He must be prepared to support the actions of the State with his life and property, even though at times he disapproves of them. The old catch-phrase, " My country, right or wrong! " is a caricature of civic loyalty, but does express clearly the nature of the problem.

Co-operation in the policy of one's country at least to the extent of paying its taxes and obeying its laws, is doubtless, as he claims, "not easy to refuse... short of going to prison or leaving the country to live in a desert island ", but then what? Even if, as he claims,—we in India reject such a claim—" what saints do and prophets preach is never practical politics in their own day ", he himself concedes that it may, " with luck ", become the practical politics of a later day and the pacifist in prison or in voluntary exile may take comfort in the thought that he labours for that brighter morrow. If by " harmless " Professor Ritchie means " ineffective ", he is possibly a little too complacent in his assumption that the pacifist, though a sort of rebel, is " admittedly a harmless sort : he is also a lonely rebel ". Not always. Charles Rann Kennedy glimpsed a profound truth when he called one of his dramas *The Terrible Meek*. To admit that there are any considerable number of individuals so lost to decency that there is nothing in them to which the highest expression of non-violent resistance can appeal is to despair of the race of men. Professor Ritchie in conclusion defines the issue as being

between the good of our country which ultimately may not be good at all, and a good not yet attainable and perhaps never to be realized on this earth. It is one aspect of the conflict between standards that are actually operative and seen in the rule of law, and ideals that are not operative but compared with which the law is hardly of value at all.

Are those necessarily to be condemned who honestly find the higher ethics pointing to the latter alternative of each pair?

REINCARNATION

Supplement

[The popular mind is avid to discuss Reincarnation. One of the principal reasons is that the doctrine answers satisfactorily two of the ever-recurring questions : First, man being immortal must survive bodily death and evolution being certain the Soul's growth must occur ; how ? Secondly, what can explain adequately, so as to satisfy the sense of justice and of fair play natural to the human mind and heart, the problem of suffering and give meaning and purpose to the differences which exist in the human kingdom, *e.g.*, between the congenital idiot and the born genius ? The utter futility of lasting achievement of any kind in a single life of even threescore years and ten in a universe so enduring as a simple reflection on the starry firmament shows this to be makes belief in the materialistic view impossible : thinking, reasoning, aspiring man merely a fortuitous concurrence of atoms ! Nor can that thinking man hold for long the view that a good God manages his puny affairs from some high heaven ; the ignorance shown, the cruelty displayed, the mismanagement evinced are of a character which no mere mortal would manifest if he had to handle human affairs. Belief in a God interfering with the health and the happiness of people is as impossible as belief in a meaningless and a purposeless universe. There is no teaching other than Reincarnation which satisfies the enquiring mind educated in the truth that effects proceed from causes, that the oak is within the acorn and that there is no miracle in Nature—never was ; never will be.

Numerous are the modes in which Reincarnation is explained by modern thinkers, both scientific and literary. There is, for example, such an authority as Professor J. B. S. Haldane who in his *Fact and Faith* put forward and examined " the possibility and indeed the probability of the conception of repeated existences ". We published an article about this in our issue of December 1936 written specially for us by the late Sir Alexander Cardew, one of the luminaries of the Indian Civil Service in the Madras Presidency. Literary creators have taken more readily to the doctrine of Reincarnation as is shown by two articles published by us—" Reincarnation in the English Novel ", June, 1938 and " Reincarnation in English Poetry ", April, 1931. In *The Woman's Journal* for last May the reviewer remarked that " Reincarnation seems a recurring theme in the novels for this month."

At first sight these creations of the novelist look very speculative and to the serious student of the philosophy underlying the doctrine somewhat remote from the facts ; but quiet reflection reveals that in the speculations, however bizarre, of a man of letters, there is an aspect of the truth connected with Reincarnation. For example, Samuel Butler's delightful paragraphs in his essay on " Ramblings in Cheapside " in which he expounds what he calls " transmigration of body " : " We meet people every day whose bodies are evidently those of men and women long dead." He finds that " Henry VIII keeps a restaurant in Oxford Street " ; " Titian once made me a pair of boots at Vicenza " ; " Michael Angelo is a Commissionaire ; I saw him on board the *Glen Rosa* which used to run every day from London to Clacton-on-sea and back " ; and so on. Underlying this " speculation " is an aspect of the doctrine of Reincarnation by no means unimportant. From the nineteenth-century Samuel Butler turn to Sholem Asch : his recent novel *The Nazarene* should be read by every one, especially by those interested in history and psychology. In it he handles with consummate skill the problem of memory of a past life of two characters who both lived in the days of Jesus and participated in the events which occurred. The problem of Reincarnation and Memory receives a thought-provoking treatment in this novel.

This Supplement is by no means exhaustive ; a large number of articles have been published by us in the previous volumes ; what follows should be considered in conjunction with those earlier articles if one desires to have an adequate idea of the teachings on the subject. For the modern world the impetus to the study of the doctrine was given by H. P. Blavatsky, who expounded Reincarnation in the last quarter of the nineteenth century when the West knew hardly anything about it, and when it had come to be looked upon as a religious superstition by the " educated " Indians who were the products of the universities then newly established. For those who wish to know what

she taught of Reincarnation, principles and details, we recommend her *Key to Theosophy*; there is also the reliable exposition by W. Q. Judge in his *Ocean of Theosophy*.

The subject of Reincarnation is not a speculative theory; it has a practical bearing not only for the individual but also for corporate life. An intelligent appreciation of Reincarnation not only helps the individual to reform himself, it also enables him to gain a new perspective in the handling of the many social and political problems with which he is confronted. This aspect of the question is referred to by us on pages 542 to 544. We invite our readers to send us both questions and comments on this topic so that further study may be undertaken of this doctrine which has been rightly called the Doctrine of Hope and of Responsibility.—ED.]

REINCARNATION IN HINDUISM

The Indian doctrine of Reincarnation is a compound of the Law of Karma and the theory of the transmigration of the soul. The sixteenth hymn of the Tenth Mandala of the *Ṛg-veda* contains traces of both the elements of the doctrine. The animistic and hylozoistic view of the world expressed in this hymn marks the first stage in the evolution of the doctrine of transmigration. *Ṛg-veda*, X. 58 expresses the belief that at death the soul is separated from the body and is capable of continued existence. It advocates hylozoism with greater stress. The great riddle hymn of the *Ṛg-veda* (I. 164) more conclusively adumbrates the idea of transmigration. The *Atharva-veda* also is believed by Professor Hopkins to hint at the doctrine of transmigration (*vide A. V.* XVIII. 2. 57; XVIII. 2. 60). The principle of Karma was implied in the looking forward by the righteous man to the eternal continuance of existence after death in a heaven full of good things. The necessary corollary of this belief was the view, very rarely expressed in the *Vedas*, that the souls of the wicked sink into the abyss of hell.

In the *Brahmanas* we find the notion of rebirth as a *yana* or a way: the *yana* of the Fathers, the *yana* of the Gods. And we find emerging the belief that rebirth on earth may possibly be a blessing. Specific rites were performed to procure rebirth among specific gods. There is not yet, however, any sign of computing that a period of x punishments suffered in the existence after death may expiate y misdeeds here on earth. But so far was man held the responsible creator of his own future fate that the following is quoted as being already a traditional *mantra*: "When he performs the initiation, he makes for it (the self) that world (or place) beforehand, and he is born into the world made by him; hence they say: 'Man is born into the world made by him.'" (*Satapatha Brahmana*, VI. 2, 2, 27) It is in the *Satapatha Brahmana* that we find for the first time the doctrines of karma and rebirth—doctrines independently traceable in the *Vedas*—fused together into the conception of reincarnation.

The doctrine of reincarnation emerges in the *Upaniṣads* as a fully developed theory of moral requital. In the earliest passages in which the doctrine appears, all that is stated is that a man's conduct in one life determines his position in the next, good conduct being rewarded and evil conduct punished. The *Bṛihadāraṇyaka Upaniṣad* (4. 4. 56) says:—

"This self, then, as his conduct and behaviour have been, so does he become. He whose works have been good becomes good; he whose works have been evil becomes evil. By holy works he becomes holy; by sinful works, sinful. It is for this reason that they say that a person consists merely of desires; as his desire is, so is his will; as his will, so his works; as his works, so his evolution.

"After he has received reward
For all that he has here performed,
He comes back from that other world,
Into this world of deeds below."

But soon the doctrine assumed a more definite form. The belief in the retributive character of reward, operating with a continued existence, shifted from the locality of heaven and of hell to this world. The *Chāndogya Upaniśad* observes:—

"Accordingly, for those who are of pleasant conduct here the prospect is, indeed, that they will enter a pleasant womb, either the womb of a Brahman, or the womb of a Kshatriya, or the womb of a Vaisya. But those who are of foul conduct here—the prospect is, indeed, that they will enter a foul womb, either the womb of a dog, or the womb of a swine, or the womb of an outcast."

The *Svetasvetara Upaniśad* (5. 11-12) adds:—

"According unto his deeds the embodied one successively
Assumes forms in various conditions,
Coarse and fine, many in number,
The embodied one chooses form according to his own qualities.
Each subsequent cause of his union with them is seen to be
Because of the quality of his acts and of himself."

In this form the doctrine became the basis of orthodox Hindu belief. Caste was supposed to be the chief element in the requital for one's actions. The word action, Karma, has been used for the mysterious power which, according to this doctrine, causes all action to work itself out in requital in another life.

The conception was, however, further deepened and broadened. It was recognized that a man's body, mind and character, as well as all the details of his experience, were elements of requital. In the *Brihadāraṇyaka* and the *Chāndogya Upaniśads* the doctrine was first developed and stated with reference to the future. Further reflection led to the logical corollary that a man's present circumstances and experience are the reward for his behaviour in past lives.

The idea gained ground that a man's body, character, capacities and temperament, his birth, wealth and station and the whole of his experience in life, whether of happiness or of sorrow, together form the just recompense for his deeds, good and bad, performed in earlier existences. Every act necessarily works itself out in retribution in another birth. Expiation works itself out not only in man's passive experience (*bhoktritvam*) but also in his actions (*kartritvam*). Then these new actions form new Karma, which must necessarily be expiated in another existence; so that, as Deussen remarks, as fast as the clock of retribution runs down, so does it wind itself up again.

The soul also is affected by its own acts. Every good action ennobles it in some degree and helps to loosen the grip of the sense-world, while every bad action degrades it and gives that world a greater hold; so that the man who persists in right action makes steady progress towards perfection, while continued vice plunges the soul ever deeper in corruption.

The character which is thus determinative of one's position in the next life

is formed not only by action but also by knowledge. The *Kaushītakī Upaniśad* (1. 2) lays down :—

"Either as a worm, or as a moth, or as a fish, or as a bird, or as a snake, or as a tiger, or as a person, or as some other in this or that condition, he is born again here according to his deeds, according to his knowledge."

The *Katha Upaniśad* (5. 7) has a passage to the same effect :—

"Some go into a womb
For the embodiment of a corporeal being.
Others go into a stationary thing
According to their deeds, according to their knowledge."

How the action and the knowledge of one life influence and determine those of another is well described in the *Brihadārāṇyaka Upaniśad*. We are first told how at the time of birth all the elements wait upon the approaching soul, their lord and king ; and then we are told how these wait on the soul to speed him on his journey when he is about to depart.

"And as on the approach of a king the policemen, magistrates, charioteers and governors of a town wait upon him with food, drink and tents, saying "He comes, he approaches", similarly do all these elements wait on the conscious self, saying, "This Brahman comes, this Brahman approaches." Again, as at the time of the king's departure, the policemen, magistrates, charioteers and governors of a town gather round him, similarly do all the vital airs gather round the soul at the time of death." (*Brihadārāṇyaka Upaniśad*, 4. 3. 37-38)

The transformation that takes place at death is then described as follows :—

"When the vital airs are gathered round him, the Self collecting all the portions of light together moves down into the heart ; and when the "person in the eye" has turned away, then he ceases to know any form. He becomes concentrated in himself, that is the reason why they say he is not able to see ; he becomes at one with himself, that is the reason why he is not able to speak or hear or know. Then the tip of his heart is filled with light and the soul moves out, either by way of the eye or the head or any other part of the body. As the Self moves out, life moves after it ; and as the life moves, the various vital airs depart after it. Him follow the knowledge, his works and his former consciousness." (*Ibid.*, 4. 4. 1-2)

At death a process of involution takes place. The soul gathers the organs of sense and of action, or at least the functions of these organs, first of all into the *manas*. Then the *manas* is merged in the *prana*, or vital breath. The *prana* is said to merge in the essence of the individual soul. But in both these ways we come near to the idea of the subtle body, which is the elementary metaphysical substratum of the departing soul. (For an understanding of the conception of the "sheaths of the soul" refer to the *Taittriya Upaniśad*, Ch. II, 2-5.)

Closely associated with the metaphysical substratum is the moral substratum which by reference to past behaviour determines the character of the departing personality and its future destiny. The *karma-āśrya*, that is, the summing up of past experiences, of impressions and of the results of actions, is focused, when the soul is about to enter on its new life, as an innate concentrated disposition, and provides a starting-point differentiating the new life from previous ones. Thus the process goes on until there is liberation from the round of *samsara*.

RAJ NARAIN

REINCARNATION IN BUDDHISM

The reincarnation of the Supreme Being in a human form from age to age for the deliverance of the virtuous and the destruction of the wicked, *i.e.*, for the foundation of the kingdom of righteousness, is a highly special Bhagavatic phase of the general Indian belief in rebirth through the transmigration of soul from one body to another. This belief came to exercise an abiding influence upon the whole of the religious thought in India since it found a permanent expression in the *Bhagavadgītā* in the form of a philosophico-moral explanation of great changes in the social order of men. This Bhagavatic doctrine permeated also the realm of Buddhism from about the beginning of the Christian era, if not from a still earlier time, and the development of the doctrine or idea is mainly to be traced and visualised through two cognate types of Buddhist literature, namely, the Jātaka and the Avadāna (Pali, Apadāna). To facilitate an easy understanding of the broad distinction between these two types, it may be premised that the first type, *i.e.*, the Jātaka, is primarily concerned to set forth the process of evolution of the *Bodhisattva* until he reaches full maturity for Buddhahood and that the purpose of the second type, *i.e.*, the Apadāna, is to give an account of the process of evolution of other pious individuals until they reach full maturity for Arhatship.

The Jātaka doctrine of evolution of the *Bodhisattva* and the *Apadāna* doctrine of evolution of the Disciples may each be shown to have been based upon a special kind of yogic knowledge (*vidyā*), either in the form of a series of full recollections of the past or in that of a cinematographic vision of what is happening at the present moment. This twofold knowledge is claimed to have been acquired by the Buddha and his advanced Disciples—the Adepts. The first is technically called the knowledge by way of recollection of the previous forms of existence, and the second, the knowledge by way of being an eyewitness to the rise and fall of beings in the different states of existence.

It is claimed that by the first kind of knowledge an adept can recall to mind not one or two births, but many, even through many an æon of dissolution and evolution of the world system. The process is popularly illustrated by the analogy of a person going from his own to another village, from that to another, and from that returning home, and easily recalling to mind the whole course of his journey in all its details and modes.

It is also maintained that by the second kind of knowledge an adept clearly sees how beings passing away from one form of existence take birth in another, and recognize the mean and the noble ; the wretched and the blessed, following destinies according to their deeds.

This, too, is exemplified by the analogy of a person standing on the upper terrace of a house at a place where four roads meet and watching men entering a house and coming out of it, and walking hither and thither along the street, and sitting in the square in the midst.[1]

"Just as a reptile goes forth casting away its worn-out slough, so does the

[1] *Dīgha-nikāya*, I, pp. 81, 83 ; *Majjhima-nikāya*, I, pp. 278-9 ; *Dialogues of the Buddha*, II, pp. 91-2.

departed one go forth leaving behind the decayed body."[1] This is precisely the analogy drawn from nature for the illustration of the course of a being destined for rebirth or reincarnation.

Though in their practical effect both the Bhagavatic idea of reincarnation and the Buddhist idea of the advent of Buddha are the same, it is the absence of the notion of God in Buddhism which makes all the difference between them. Similarly, in spite of their same practical effect, the real difference between the general Indian and the Buddhist idea of rebirth lies in the absence of the notion of soul in Buddhism.

According to the Buddhist idea of the advent of Buddha, the *Bodhisattva* bodily descends into the womb of a human mother from the Tushita heaven. The conception takes place as an immaculate one, the father having no part in the drama of his descent. Before his descent and in his last but one existence, he figures as the happiest dweller of the Tushita heaven. The moral degeneration of men and the consequent depopulation of the heavenly abodes impel the gods and angels to approach the *Bodhisattva* with an earnest prayer for his advent on the earth. After a careful consideration of time, place and circumstances, he gives his consent, to the joy of all. Two Buddhas do not appear in the world at one and the same time. The dispensations of the Buddhas never overlap. The Buddha stands in the glory of his attainment above all others in the three worlds.

Nevertheless, the position of the *Bodhisattva* as an individual is in no way different from that of others in the general scheme of cosmico-moral evolution. It is well observed that the *Bodhisattva* career of an individual begins at a certain point of natural evolution, where the history of the universe tends to merge in a continuous biography, and culminates in Buddhahood in a certain stage of evolution, where human mind, freed from all fetters and limitations, experiences the true nature of reality.[2]

Though the Buddhist philosopher has always repudiated the theory of soul, ego or personal entity, and will consciously refute belief in the transmigration of soul, the Buddhists as a sect could not get rid of the popular Indian notion of reincarnation of spirits. In speaking of the three essential conditions determining the possibility of conception, it is pointed out that not only the mother will have her fitness and there should be parental union but a *gandharva* must be waiting at the time for rebirth.[3] The *gandharva*, as the scholiast explains, is no other than a being who is led by *karma* to seek an opportunity for rebirth.[4]

With the Buddhist rebirth does not imply the transmigration of soul from one form of existence to another; it is not based upon the idea of continuity of any personal entity or ego. When Svāti, a bhikkhu among the immediate disciples of the Buddha, interpreted the Master's words by saying that *viññāna* or consciousness alone outlives death and

[1] *Petavatthu, Nandikāpetavatthu*, IV, 3, B. C. Law, *The Buddhist Conception of Spirits*, revised edition, p. 33.

[2] *Cf.* Barua, *Barhut Stone as a Story-Teller*, p. 101.

[3] *Majjhima-nikāya*, I, p. 265.

[4] *Vide Papañca-sudani, Commentary on the Majjhima-nikāya*, P. T. S. p. 310 :— *Mātāpitunnam sannipātam olokayamāno samipe thito nāma hoti, kammayantayantito pana eko satto tasmim okāse nibbattanako hoti."*

passes from one to another state of existence, he was called immediately into the Master's presence and taken to task for it. This is in fact the Upanishadic idea of the transmigration of soul. In the *Brihat-Āraṇyaka Upanishad* the course of transmigration has been illustrated by the simile of a grass-leech (*tṛṇajalauka*) which passes from the end of one blade of grass to that of another but this analogy has been found to be untenable in the *Bhelasaṃhitā*. The Buddhist point of view has been fully discussed in the *Questions of King Milinda*.[1] When one individuality ceases to exist, another individuality comes into being. That ceasing to be, a third comes to be, and so on and so forth. In this way we have a series of similar phenomena, none of which being exactly the same. This point is well illustrated by the example of a set of lamps, each with fitness for ignition and placed in a row and in close touch with each other, one of which being lighted, the others are lighted. Here there is no passing of any spirit from one lamp to another. The lamp which is first lighted serves only to help in producing the necessary condition for ignition in the remaining lamps. Here the continuity is one of an impulse (*kammasantati*) and not that of any ego.

B. C. LAW

REINCARNATION IN JAINISM

Jainism is not mysticism. It is not fatalism. It is a Science of the Soul. It has dissected, analysed and discovered the true nature, the real qualities, the inherent characteristics of the Soul ; and has seen through every form and condition of life.

In its pure and free state the Soul exists beyond the world and yet within the Universe in what is called (सिद्ध-शिला) and there it exists, for ever and ever, in the serene enjoyment of its own inherent qualities of eternal and infinite bliss and full and complete knowledge of all that is. It knows all, comprehends all ; its enjoyment is full, unmixed, everlasting. It lives in the fulness of Life.

The Soul as seen and found in the world is incarnate, encased in a body. The bodies which a soul may take have been classified into various kinds and forms. The main classes are : (1) *Audārika*—the physical body, (2) *Vaikriyaka*—the fluid body, (3) *Āhāraka*—the assimilative body, (4) *Taijasa*—the electric body, and *Kārmāna*—the Karmic body. Of these the Karmic body is the most subtle. An understanding of what the Karmic body is would clarify all that is otherwise mysterious and inexplicable.

The word *Karma* has a special meaning and significance in Jaina Philosophy. Karmas are very subtle and fine particles of matter, cognisable only by the Omniscient. They cannot be perceived by the senses, not even through a microscope of the highest possible power and range. They cannot be compared to atoms, electrons, protons, neutrons, or any other substance discovered or conceived by scientists. And yet they

[1] *Milinda Pañho* (Trenckner's Edition), pp. 46-50. *Ko paṭisandahati. Cf. Kathāvatthu*, I, 1—*Puggalakathā, Points of Controversy*, pp. 26-32.

are material and give form and shape to all living beings. They are of innumerable varieties. The Jaina Saints have classified them into 8 main classes and 148 subclasses, and have arranged the results of their action, reaction and effect on the Soul in fourteen spiritual stages.

Each of the five bodies mentioned above is respectively finer and subtler than the preceding one. The last two kinds of bodies exist in all conditions of the embodied Soul and at all times. The first exists only in the human and subhuman condition. The third kind of body is developed in the human condition only as the result of austerities and mental concentration ; it may have a benevolent inclination and help the possessor to remove his doubts and difficulties by approaching an Omniscient in regions inaccessible to ordinary human beings ; it may be malevolent and cause such vast destruction as the ascetic in his wrath may desire. The second kind of body is possessed by Celestials, higher and lower, and by hellish beings. Its form can change at the will of the possessor and it cannot be destroyed before the expiry of the fixed period of life in that condition.

The forms the Soul may take are :—

(1) One-sensed, *e.g.*, earth, air, fire, water, plants, which cannot move voluntarily and which possess only one sense, that of touch—hot-cold, smooth-rough, heavy-light, soft-hard.

(2) Two-sensed, which have the sense of taste added to the sense of touch, *e.g.*, worms.

(3) Three-sensed, which have an additional sense, smell, *e.g.*, ants.

(4) Four-sensed, which possess in addition the sense of hearing, *e.g.*, bees.

(5) Five-sensed, which possess also the sense of sight, *e.g.*, men, animals, birds, fishes.

Embodied souls may live in four conditions of existence : (1) human, (2) subhuman, (3) hellish, and (4) Celestial.

The kinds, forms and conditions of body depend upon the effect of Karmas, the subtle particles of matter referred to above which are attracted to and combine with the Soul, when the embodied Soul is in a state of vibration caused by desires and emotions. The quality and the quantity of these Karmic particles and the strength and duration of the combinations vary with the intensity, kind and quality of the desires and emotions which actuate the Soul, the degree and the kind of good will or ill will, charity or malice.

The Soul, incarnate or embodied, has its limitations, its hindrances, its defects. It is subject to repeated incarnations and reincarnations. It casts off one body and takes another, and the processs of reincarnation seems hopelessly unending.

There never was a time when the Soul and the body came together for the first time, when the Soul became incarnate. It has been incarnate from eternity, from time without beginning. Being incarnate, it is subject to reincarnation. The wheel of the world—*Samsāra-Chakra*—thus continues in its whirling course up and down, and touches all points of the compass.

Freedom from incarnation is *Nirvāṇa*, Moksha, Salvation, Liberation, Emancipation, the *summum bonum*. It is not annihilation, but a positive condition of supreme unalloyed bliss, power and knowledge. It is the status of Godhead, Divinity, without the defects assigned to the latter by some scholars who in their pride of learning have created a God to explain what they could not otherwise understand.

Incarnation and reincarnation in the world are subject to the fixed, uniform, clear and accurate law of Karma. Man is the master of his destiny. He makes or mars his future by his own thoughts, words and acts. Incarnation and reincarnation are inevitable evils in the world and Jainism has marked out the path for escaping from these evils and for attaining a Life beyond which there is no Death—Life Eternal, Everlasting, Continuous.

The Path is straight, clear, direct. The summit may be reached directly by a short steep ascent called the Saints' Discipline or by gradual stages entering that discipline after practising what is called the Householders' Discipline. In the Saints' Discipline there are two sections—one, almost a vertical ascent, is called the *Kshāpak Śreni*; the other has resting-places and is termed *Upasama Śreni*. In the Householders' Path there are eleven stages. The Jaina Discipline is so practical, so graduated, that every person however situated, in every country and in every clime, of every class or colour can, according to his personal capacity and his limitations, adopt the course of spiritual evolution and of progress most suitable to him. What is called asceticism is to a Jaina Sadhu a continued enjoyment of the ever-increasing capacity of the Soul, the consciousness whereof is a joy for ever. What is called seclusion, retirement, is virtually an association with all Life, a projection of the Soul from its narrow confines in its little physical prison into the whole world, a concentrated enjoyment of the elixir of ever-expanding life.

Reincarnation of the Soul again is not necessarily in one direction. It does not always and inevitably progress and evolve. If its activities are low in degree and kind it may descend to a lower incarnation. A Soul in the human condition may reincarnate in a hellish, subhuman, human or celestial form, according to the nature of its activities in thought, word and action. The next incarnation is fixed and determined by the acts, words and thoughts of the embodied Soul in its present life; it can be ascertained with as much certainty and accuracy as a mathematical proposition.

Reincarnation does not mean, as millions wrongly believe, that a pure and perfect Soul, a Paramātmā, takes a body at will; that it does so because it is satiated with Joy and desires a change; or because it wishes to help the good people in the world to come through the troubles and tribulations imposed upon them by wicked people and cannot do so in any other manner. There is a vast literature which lays down that during the present cycle of time God has had to assume such forms as a fish, a boar, a tortoise, a man-lion, a dwarf, Shri Rama, Shri Krishna and Buddha in order to restore peace and order in the world created by Him. With due deference to the learned authors I would respectfully submit that it is difficult to believe that the Almighty, the Omniscient Paramātmā, the quintessence and fountain-head of all Bliss and Perfection, should voluntarily suffer the mental and physical agonies inevitable in such conditions of life as He is said to have assumed. The real explanation is that the statements about Avatāras are clothed in allegorical or poetical language for the benefit of the masses who could not have grasped the subtle ideas and the sublime aspects of Soul-Reality in plain language. The state-

ments have an esoteric significance behind them and should not be taken to be literally true.

An Avatāra, according to Jainism, is the appearance of a highly evolved Soul—incarnate. It guides and leads the pilgrim who has lost his way back to the right path and it gives clear directions for keeping that path, for avoiding the thorny tracts, the slimy lowlands, the trackless forests, the wild beasts and the poisonous reptiles. It has helped itself, it has seen and realised the truth, and it helps others by its physical presence, its utterances and its example. And when it has attained perfection, freed itself from all contact with the world of matter and moved out of the universe of mixed matter and Soul it leaves its footprints behind as landmarks, its words as buoys and lighthouses. Every Tīrthamkara was an Avatāra. The word Avatāra may be analysed as अव + तृ + घञ् which literally means, "One who has descended from above". All our Tīrthamkaras reincarnated in their human bodies from the celestial regions where they had a fluid body. They were born in ruling Kshatriya families, adopted the Saints' Discipline, developed Omniscience, promulgated truth and attained Nirvāṇa.

In this statement of the Law of Reincarnation I have left out of consideration the theories of those who do not believe in the existence of the Soul as apart and different from matter, but regard the voluntarily acting, thinking and feeling living body as merely a condition of matter, a robot, a highly developed machine. Such men have no belief in reincarnation, and to them I would say only that such a perfect machine as an animal organism has not yet been mechanically constructed or invented. The man of science has invented and constructed highly effective engines for the destruction of man. When he succeeds in inventing and constructing a machine which will throw out all the innumerable forms of life, men, animals, beasts, birds, fishes, reptiles, and will create a world, I shall change my views, make profound and respectful obeisance to him and acknowledge him as my Maker, my God. Till then I shall continue to believe and to act upon the Law of Reincarnation.

AJIT PRASADA

REBIRTH AND MODERN CIVILISATION

Strange though it may seem, the greatest and the most dangerous weakness that has developed within modern civilisation has been sown and nourished by itself, by its propaganda, direct and indirect, against the human faith in rebirth after death.

The modern teaching is that this life is a mere biological incident, depending on and entailing some chemical and cellular actions and reactions inside the body, and having no pre-birth existence or after-death continuity. It begins with accidental conception in the mother's womb and ends with the body's last breath. It is a plain and simple material fact, with no immateriality or what is called spirituality about it. It is no wonder that such a doctrine leads to the idea that, the span of life being short and

uncertain, it should be enjoyed as one likes and spent as one pleases. Why should one restrain one's impulses and discipline one's conduct if there is no continued future to which to look for inspiration? Lack of restraint brings satisfaction and pleasure, short-lived though they may be, while restraint and control mean, for the moment at least, dissatisfaction and discomfort. There is nothing to gain from self-deprivation and self-immolation.

Such theorising comes easily and pleasantly to the mind when pleasure-seeking instincts are excited and impulses are aroused which lead to transgression against social and ethical conventions and inborn conscientious scruples. The consequences of such transgression are ignored by the mind which thinks only of how to satisfy those cravings and impulses without incurring the penalty of the law or arousing the suspicion of other men.

The mass mind, in which abstract ethical principles are not strongly developed, is thus easily led astray under the influence of a philosophy that restricts the consequences of one's activities to this life, which is said to end completely with the perishing of the body.

It is this philosophy which modern civilisation is spreading. Inert matter is believed to be the beginning and the end of everything. The spiritual background of human life has been sadly overlooked and neglected; and, worse still, human faith in the existence and continuity of this spirituality has been deliberately undermined. The exponents of this materialistic philosophy fail to realize either its incompleteness or its inconsistency. They will not pursue to its natural conclusion the logic of cause and effect, which they uphold and apply in studying and understanding nature and the occurrences of everyday life.

It is generally accepted that many diseases can be traced back to some cause in the past; perhaps the sick man is reaping the results of carelessness or foolishness in his past behaviour. The recklessness of to-day may not result in an obvious symptom to-morrow, but it cannot be without its consequences which later aggravation may make manifest. This process of cause and effect can be traced everywhere. Nothing happens without a cause and there is nothing which does not produce some sequence which in its turn becomes the cause of another effect in the endless chain of causality.

Not only our bodily actions but also our thoughts are bound by the law of causation. Every thought originates from a cause, and must produce a consequence. The endless causal chain cannot be broken, even though continuity seems to us impossible; the law of cause and effect is immutable and no sphere of action lies outside its operation.

According to the principle of the conservation of energy, which is the essential bed-rock of material science, every act involves transformation of energy; energy cannot be destroyed and must therefore continue in one form or another, ever producing one or another phenomenon. Human life in its conscious, subconscious and superconscious phases is a continuous process of the transformation of energy through mental or physiological activities. The idea of the abrupt termination of this process with the destruction of the physical body would thus be illogical. When a man dies, do all his mental activities, his impressions and ideas, his inclinations and impulses die too or

are they transformed and diverted into other channels?

If they are so transformed, we shall have to assume that mental energy is reducible into matter and conversely that matter can be transformed into thought-power, for it is only thus that causal continuity can be maintained. From such potential interchange between material forms and immaterial thought-capacity it follows that our life cannot become extinct, in the strict sense of the word, with death; its potentiality is continued in some form or another and is manifested in rebirth. This rebirth being necessarily based on the previous life, the results and consequences of thoughts and acts in the previous life, which did not mature and take effect before death, must influence the new life and must be faced. The consequences of past activities form what is called the destiny or fate of the present life and explain the variation in conditions and circumstances in which individuals find themselves.

Any reasonably comprehensive formulation of the necessarily continuous law of causation, by which our life, nature around us, the universe itself, and everything, material or immaterial, are bound, must bring home the obvious truth in the above reasoning. The civilisation of today, which according to its own confession is based on an imperfect and incomplete knowledge of matter and of the material world, would, however, explain differences in heritage, ability and state by referring them to "chance". And yet in other respects this civilisation is sceptical enough to refuse any explanations based on "chance", maintaining that nothing can occur without a corresponding cause.

Such an attitude produces very unwholesome effects on the mass mind. The absence of any belief in a future life discourages one from leading a life of restraint and of virtue, and encourages the tendency to act on impulse and to indulge the instincts.

For example, an unprincipled man mishandles public money entrusted to him and enriches himself, regardless of honesty and unmindful of the sin that he is committing. His only concern is to keep himself out of the clutches of the State laws, which for a clever man is not very difficult. He does not believe in an All-seeing God dispensing strict justice according to one's thoughts and acts. He does not believe that it is impossible for him to escape the consequences of evil acts. He thinks that if he were to fail in his manipulations or were to be caught, or his life were to become miserable, he could at once end his miseries by sending a bullet through his temple. Such ideas naturally make him reckless and lead him into greater wickedness.

This attitude is really at the bottom of all the sins committed by civilised man. A few highly cultured men may be able to evaluate right and wrong, virtue and sin, on their own intrinsic merits, and may have the prudence and the inclination to shun the one and to practise the other; but it is only the belief that there is no escape, even in death, from the rewards and punishments consequent on their own actions that can make the masses think before acting. It is the stamping out of this belief in men and women at an early and impressionable age that is responsible for the sins and crimes which men commit.

Wherever modern civilisation is spreading, such crimes are increasing. Human frailties occasionally get out of control even in uncivilised society; but they are

far less common there than they are among the so-called civilised peoples. Belief in an All-seeing Almighty God and in the inevitability of paying in another life for sins committed in this one deters man's impulsive tendencies. But in a society ridden by current ideas, boys and girls hardly out of their teens start to ridicule all theistic ideas and to mock at the conception of an immaterial and imperishable soul that survives death and the destruction of the body. What is to induce them to discipline and to restrain their instinctive desires and antisocial tendencies, which, already strong, are further excited by the influence of their *civilised* environment? Napoleon once very rightly said that a soldier or a student who did not believe in God was very dangerous, for he could hardly be depended on to keep his brutal instincts in check.

All thoughtful well-wishers of humanity are to-day concerned at the rapidly increasing expressions of immoral tendencies in modern civilisation. Society cannot long endure such dangerous conditions. The increase in vice is making social and individual happiness insecure while confidence in social ties and in family relationships is tottering. To save the situation it is imperative that the present system of education should be remodelled. The blind worship of matter based on the unconfirmed testimony of egoistic scientists, whose vision is restricted to particular manifestations of nature and who are unable to take a broad view of the whole, should not be allowed to replace faith in a belief which has stood the test of time and the test of the experience of so many wise men in all ages and climes. People should have it deeply impressed upon them that the consequences of their acts will overtake them in subsequent lives if not in this, and cannot be escaped in any way, even by suicide; that how they behave and what they think to-day, whether known or unknown to others, will determine their happiness or their misery in this life and in other lives to come, as well as in the period of spiritual existence that will elapse before rebirth. With such a belief men will regain confidence in pure thinking and in virtuous living, and in the need for restraining and disciplining their impulses and their inclinations. When faith in virtue and fear of vice are thus developed, the progress of humanity towards peace, happiness and perfection will be assured and civilisation will be cleansed of degenerating influences and freed from the weaknesses which are so seriously threatening it to-day.

J. M. GANGULI

POTTERY : SYMBOLIC OF THE SOUL'S PROGRESSIVE GROWTH

Even as I at last came face to face with "God" (through coming face to face with myself), so have I finally come face to face with the fact that without benefit of teaching or text-book, I believe beyond the shadow of any doubt in the doctrine of Reincarnation.

I had glanced many times at the portion of the old jug sitting upon my study shelf, before I came really to see it.

The jug-portion, once a museum piece, and bearing the grinning face so common to Roman ware, was willed to me. Its history is that it was found long ago in London, forty feet below the surface of what had been a Roman road. Possibly some soldier under the conquering eagles of Cæsar had, in drunken hilarity, broken it against a comrade's head. The facts of course as to how it came to be broken remain a mystery.

One thing is certain ; the body of the potter who turned the lathe that made the ribs inside the jug has long since been absorbed into the elements, while the frail work of his hands remains.

As I looked at that jug-portion I suddenly saw through my mind's eye the successive stages of Pottery's development down the centuries :—

Pottery, *sun*-burnt at first, until the prehistoric races of Northern Europe conceived the idea of artificial burning.

Pottery, coloured. The colouring was done by confining the smoke of leaf-fires which left the damp clay darkened.

Pottery, decorated. It was the Egyptians who were responsible for that. They etched figures with a sharp instrument upon the damp clay and filled them in with manganese.

The potter's wheel. The Greeks claimed its invention. (Homer mentions it.) The Greek manner of decoration was to beautify pottery with likenesses of the celebrated athletes of the day, with scenes from the siege of Troy and with legends and inscriptions. They were producing this work as early as the sixth century before Christ.

The raised ware, invented by the Romans, made by moulding fruits by hand and sticking them to the wet clay. Bas-reliefs were also produced by laying on damp clay and shaping it with a flat tool.

Pottery in the fifteenth century. Upon the Majolica ware of that time the works of such artists as Raphael and Marc Antonio were copied.

No wonder that the little Roman jug-portion upon my twentieth-century shelf had for me become symbolic of reincarnated life ! I touched it ; felt its aliveness through its stillness and knew that Life was more, infinitely more, than just the movement or the vitality of one terrestrial existence.

" If Pottery ", I asked myself, " the work of man's hands, has required an ageless process of evolutionary growth to achieve full expression, is it sanity to believe that the Soul of Man could achieve perfection in one brief earth life ? "

The answer of course was, NO.

My gaze went from my indoor shelf to the row of frame houses seen beyond my open window. To-day's houses. What were they but the living, breathing personalities of trees felled yesterday ?

It came then, like a slowly swelling tide at sea, the realization that all about me was visible proof of the Reality of Reincarnation, and that my invisible soul, of vastly greater importance, would know, had known it too.

FERN MACK

Reincarnation for Everyman. By SHAW DESMOND. (Andrew Dakers Ltd., London. 5*s.*)

A most encouraging sign of the times is that which the author points out "to the reader" on the very first page of his book, that "reincarnation has never been so much in the minds of Western countries as to-day. Our books, reviews, newspapers, as our lecture-halls and pulpits, are full of it." The why, whence and whither of human existence, solved by the Ancient East ages ago, is being "scientifically examined" by the modern Western world. In the realm of truth and fact East and West *must* meet. The latter is slowly but steadily accepting the former's solution to the riddle of Life—namely, the great doctrine of successive lives on Earth through which each human soul fulfills its evolution.

Convinced that rebirth is a fact in Nature, the author has demonstrated in a simple yet graphic manner how "reincarnation touches every side of life". It is not a speculative abstraction, but a discovery which illuminates every conceivable problem of life, philosophical or psychological. Differences of character and environment, the rise and fall of nations and civilisations, the existence of suffering and evil, the problem of genius, life after death, all these assume their rightful places in the scheme of things when man is viewed as an immortal soul, studying the Book of Nature in this School of Earth. "Happy is the man who knows that he is reborn."

The historical evidence, both "imposing and voluminous", is also outlined. It is indeed "historical fact that reincarnation has been, since the beginning of religious record the essential part of the belief in the immortality of man" and that "to leave out reincarnation from the religious beliefs of the ancients.... is in Hamlet to leave out the Prince".

The author's personal beliefs, however, mar this exposition of an essentially impersonal teaching. The superiority of Christianity over other world religions, a Personal God deciding the destiny of man, the soul *choosing* to return when it wills, the "memory personal", so-called, of prior lives—these notions are foreign to the true doctrine of rebirth. But the most objectionable feature, and one which nullifies much of the value of the book, is the hotchpotch of fantastic statements drawn from the literature of Spiritualism and of pseudo-occultism, which is only too likely to lead "Everyman" astray. Twin-souls, the love-life of the astral, etc. have nothing whatever to do with the fact or otherwise of reincarnation, and only tend to bring this noblest of teachings into disrepute.

That the author is a psychic as well as a psychical researcher is evident from the "memory personal" of himself as well as of many others, both children and adults, which he cites as proofs of rebirth. Why is it that for all psychics like our author "there is no arguing with the accomplished fact which is the 'experience' personal"? Because, in the world of the medium and the psychic, human consciousness, which is essentially discriminative, is engulfed by the subhuman, hence there are no contrasts, no opposites. All psychics are fundamentally egoistic.

To any student of true science and philosophy, it is always *principles* and never personal interpretations which determine the truth or otherwise of any proposition. Having "experiences" is one thing—their correct understanding quite another. Spiritistic phenomena and psychic visions of the past authenticated in the present demonstrate the existence of the invisible in nature and in man; they do not prove reincarnation. The public must be taught to distinguish between psychism, however well founded upon "facts", *i.e.*, phenomena, and spiritual philosophy, which deals with basic principles. The latter do not rest upon the phenomena which they explain, any more than Life originates from Matter. And reincarnation is an indispensable principle of every Spiritual philosophy worthy of the name.

N. K. K.

Reincarnation: In the Light of Thought, Religion and Ethics. By FRIEDRICH RITTELMEYER, D. Phil., Lic. Theol., translated by M. L. MITCHELL. (The Christian Community Bookshop, London.)

An increasing number of thoughtful people in the West are turning to the age-old doctrine of reincarnation for the rationalisation of the faith that is in them.

This compact study will repay thoughtful perusal, but the reader must be ready to make certain allowances—for the pro-Christian bias of the clerical author as also for the exalted status which he claims for the Anthroposophical leader, Rudolf Steiner. The latter's revelation that Christ "did not wish that in the first period of Christianity reincarnation should be spoken about [though Jesus Himself publicly identified John the Baptist as Elias?], but that at the present day He wishes that this truth should gradually dawn upon humanity" can be ignored without detriment to the main argument.

Among Dr. Rittelmeyer's points in favour of reincarnation are the reminiscence of the "glorious and golden blessedness" experienced in early childhood, "as if we were bringing with us to earth delicate forces of joy"; the retrospective vision by the Buddha, "one of the very greatest of human spirits", of the sweep of His past incarnations; the growing number of people to-day who have intimations of having lived on earth before; and the fact of human differences in capacity and in inclination.

> Do we not "instinctively" shrink back from some spheres of experience from which others do not shrink?....Are not many things "natural" to us, which are certainly not "natural" to others?...Is it not true that in reference to this or that we need only refresh our memories, which others learn slowly in the sweat of their brows?

The inadequacy of heredity to explain "how the individual human talents and inclinations are put together" is a strong point. It is, however, in shifting the centre of consciousness to the spiritual realm, in taking the position of the ego, "the super-man in us", that lies the chief hope of knowing oneself as a continuing being and recognizing the stage one has reached in one's spiritual pilgrimage. Though the perception of the mutual relation of body and soul may still be in the future for most, all could grasp the probability of reincarnation and its indispensability to a satisfying world-view. For reincarnation is an essentially reasonable doctrine.

The ethics of Protestantism, Dr. Rittelmeyer declares, are on the point of collapse, because they have lost their metaphysical background. The doctrine of reincarnation and of the "holy justice that reigns in destiny" can lead to the recognition that

> the true path of humanity leads towards the spirit, and every step forward upon this path is bound up with self-discipline.

A valuable application of the doctrine is to social relations:—

> I may probably be meeting the man who is standing before me, not for the first time, probably not for the last. That which he outwardly wears is a disguise. His true value may raise him above me, not only inwardly now, but later also outwardly.... Every time we meet anyone, we must look at the person, at the ego which is before us, which is travelling through its incarnations.

The realization that children "go back just as far as we into the past of humanity, and have, perhaps, sat at the feet of wiser teachers" would change the attitude of many parents and educators. There is suggestiveness in the practice of Luther's teacher, who

> always took off his hat when he entered his classroom. "There might be a mayor, or a councillor, or a doctor among my pupils."

But we cannot follow Dr. Rittelmeyer when he lays it down as a rule that man incarnates alternately in a male and in a female body. Change of sex there doubtless would be when change of essential quality demanded it, but otherwise? How can a law so sensitive in all its adjustments to quality and to tendency have so rigid an operation in this particular?

E. M. H.